Zion's Herald.

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Zion's Herald.

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CHARLES PARKHURST, Editor.
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The Outlook.

The President of the Senate last week began to receive the messengers selected by the electoral colleges of the different States to convey to him the certified results of the votes cast on the 9th inst. for the next President and Vice President of this Republic. On the 8th day of February the two houses of Congress, in joint session, will listen to the reading of the certificates by tellers appointed for the purpose, and the result will be formally announced. Now that the returns are all in, it appears that, according to the figures of the New York *Times*, the total vote in November was 12,068,595, and the Democratic plurality 383,342. The People's Party polled 1,040,600 votes and carried four States. Five of the six New England States were carried by the Republican nominees. The New York *Sun* contends that the latter also led in the Pacific and so-called "silver" States, ten in number, and gives the following aggregates —Harrison, 319,428; Weaver, 203,926; Cleveland, 189,639. The same newspaper is responsible for the statement that Mr. Harrison led in "the great Middle and Western States, extending from Lake Champlain beyond the line of the Missouri and from the Ohio River to the Canadian border — the nation's chief workshop and storehouse, and the seat of its more diversified industries." Its figures are: Harrison, 3,322,290; Cleveland, 3,067,265; Weaver, 407,877. It attributes the success of Mr. Cleveland to the Democracy of the solid South, "united in opposition to the menace of a Republican Force bill and to Negro domination." According to the *Sun*, then, the Tariff bill had but little to do with the Republican defeat.

Several amendments were made to the Anti-Option bill during its discussion in the Senate last week, which will require its being sent back to the House, and will render its final passage exceedingly doubtful. The Harris quarantine bill was passed without division by the upper house. It recognizes the rights of the several States to regulate methods of protection, but supplements their powers by offering the co-operation of the Marine Hospital service, and by conferring upon the President the authority to prohibit at his discretion, in whole or in part, the introduction of alien persons and property. It is believed that this measure will be favorably received by the House, and that action upon it will not be delayed. Another pressing issue — that of silver — was advanced one stage in the House by the passage, in committee, of the Andrew Banking bill. This measure proposes to repeal the first section of the act of 1890 requiring the purchase of silver, but also provides for an inflation of the currency by authorizing national banks to increase their circulation up to the par value of their bond deposits. It contains other questionable features besides, which, unless modified or ruled out, will result in postponing to the next Congress the desired action on silver. The hearing on the Sunday-opening question was continued before a committee of the House, eliciting opinions from all professions and parts of the country. If the representatives of Christ's Church were united on this subject, the hearing would be brought to a speedy close, and the world would learn an important lesson.

The crisis in France expected a week ago at the opening of the Chamber has been tided over. M. Ribot reconstructed his cabinet, dropping out MM. De Freycinet and Loubet who were implicated in the scandal, and secured, as a result, an overwhelming vote of confidence. Thus far the campaign of innuendo against the President of the Republic has failed to accomplish anything. Not a shred of evidence has been adduced to show that his hands were soiled by bribe-taking. The only allusion to him occurred in the confession of the deeply-culpable M. Baihaut, ex-minister of Public Works, by which it appeared that when M. Carnot was informed of the damaging report of the French engineer sent out officially to investigate the enterprise, he advised the temporary suppression of the report out of sympathy for the numerous investors in the enterprise who would have been panic-stricken had the truth been bluntly told them; but there was no hint that he basely connived in the suppression of the report in order to make money out of it by manipulating the shares. The trial of Charles de Lesseps, Fontane, Cottu and Eiffel, before the Correctional Tribunal, on the charge of "having employed fraudulent means to persuade people to believe in the existence of fallacious enterprises and imaginary influence or credit, thus causing various persons to remit subscriptions that would not otherwise have been given," has proceeded during the week, and elicited unexpected and shameful disclosures. While the deluded French people were emptying their hard earnings into the company's treasury, the press compelled the company to subsidize it in order to falsify the facts in the case, and the foremost statesmen in the land also demanded their share of the plunder in order to keep up the deceit. It is a frightful, almost incredible, story. The distinguished engineer, M. Eiffel, confessed to have made a net profit of over 20,000,000 francs on transactions of 80,000,000, and to being paid for contracts which were never carried out. To the American Committee 12,000,000 francs were sent, to be used for the best interests of the company — though it does not appear for what purposes that large sum was expended. The blackmail levied on the company — financial, political and journalistic — is estimated at over $20,000,000; and the French people are fully determined that this "hush money" shall be fully accounted for and the guilty parties be made to disgorge and suffer merited punishment.

The line of argument pursued by Chancellor von Caprivi in advocating, before a committee of the Reichstag, the prompt and unmodified adoption of the proposed Army bill, is a familiar one to those who recall the methods of Bismarck when pressing measures similarly unpopular. No appeal is more potent to the German mind than the possibility of danger to the fatherland, and it is rarely difficult to picture that possibility as impending. "It was by the sedulous propagation of a 'war scare,'" says the New York *Sun*, "that Bismarck obtained the Septennate, and two renewals of it;" and Caprivi shows himself a worthy disciple of his great predecessor. He reminded the committee of the *entente* between France and Russia, and quoted Moltke to show that while Germany might possibly cope with France, she could not singly encounter both nations. The present condition of France, with "the probability of a dictatorship, was not to be excluded from German calculation." The Triple Alliance might not be renewed when the time expired; and even if it were, it would not save Germany from bearing the brunt of foreign attack. The true policy for Germany was an offensive one, in case of war. It meant "short wars, with quick victories and lasting results." But Germany had not sufficient militia force at present to act on this policy. "The government, therefore, would not be able to take the responsibility of the future defense of the country unless the armaments were increased." The added burden of taxation necessary would not fall on Prussia alone. The Chancellor's speech produced a deep impression upon the committee.

The lease of the New Jersey Central road to the Reading has been annulled. The State law which declared such lease illegal was invoked, and both the contracting companies have formally agreed to sever their relations. This apparently breaks the famous combine formed in February, 1891, and re-introduces the element of competition into the anthracite coal industry. But no great confidence is felt in the real severance of the interests of the two roads. Before the deal was consummated the traffic relations between the two companies were intimate and harmonious, and though the legal bonds recently entered into have been dissolved, there is no indication of any break in the existing understanding. It is well known that many of our trusts have been "dissolved," and yet have managed to conduct business subsequently upon a basis as broad as before dissolution; so without doubt the motives of mutual interest which paved the way to partnership in this case will exist now that the formal connection has been broken. Traffic will not be diverted, interests will not clash, the price of coal will be disturbed by no new competition, and the two corporations, while professedly independent, will act as though consolidated.

Briefer Comment.

SOME curious experiments in hypnotism have been recently made in Paris by Colonel Roche of the Polytechnic School and M. Luys at the Charity Hospital. The former discovered that "the sensibility of a hypnotized subject may be transferred to the negative of a photograph of that subject, so that if the negative be scratched with a pin the subject will wince and the stigmata of the scratches will appear as red lines upon her face or hands, as the case may be!" This discovery was subsequently confirmed by M. Luys at the Hospital, who even went as far as Roche in "exteriorizing" the human body. In one case, at least, he is reported to have succeeded in "transferring the patient's sensibility into a tumbler of water." The tumbler being removed to another room, a man plunged his finger into it, and every time he did so the woman started as if in pain. "The water retained its sensibility for a considerable time, and if it was drunk before the sensibility was exhausted, the patient fell into a deadly swoon." These seemingly-incredible and inexplicable statements recall the alleged work of witches and sorcerers in the earlier days. The New York *Times*, which takes this view of the matter, reminds its readers of what took place in Cotton Mather's time; of American Indians who would "draw a picture of a deer, shoot it with an arrow and so kill the real animal;" and of King James who, in his "Dæmonology," said that "the devil teacheth how to make pictures of wax or clay that, by roasting thereof, the persons they bear the name of may be continually melted or dried away by continual sickness." The French doctor and colonel will run no danger nowadays of being hanged for their investigations, and their experiments may possibly enlarge our field of knowledge in a department of psychology confessedly mysterious.

A GOOD deal of fault is being found with our "preparatory" schools. It is maintained that grades have been unduly multiplied, thus retarding the progress of students who look forward to collegiate and professional courses. Complaint has been made of the lack of uniformity in instruction, certain studies receiving too much attention in some schools while others are neglected — English in particular. The agitation will undoubtedly do good. Some comprehensive plan will probably be evolved in which the several branches will all be included, and standards set in each. Unnecessary grades will be thrown out, the vacation periods somewhat shortened, and instruction in morals receive more emphasis. Apropos to this discussion President Eliot has recently outlined a plan of an ideal preparatory school. He would locate it in the country on a site containing 400 or 500 acres. The pupils should be limited to 200, with 21 teachers. The school should have at least seven departments — classical, natural sciences, etc., with a master over each. There should be one school building for recitations, laboratories, etc., and one dormitory — for the oldest boys only, so as to prepare them for the way they would live in college. The younger boys should be lodged in small houses, large enough for eight pupils, with a lady in charge of each building. He would have this school poly-denominational rather than denominational. With a capital of $900,000 such a school could be started and be maintained by tuition fees. This, of course, is the merest outline of a very thorough and comprehensive scheme which lacks only the necessary funds to take shape and demonstrate its utility.

BESIDE THE DEAD.

MRS M'VEAN-ADAMS.

Is her sweet spirit flown so far
That our deep sobs are all unheard?
Shines she remote, like some pure star?
Or bends she near us — as a bird
Hovers about its useless nest a time
Before it gladly seeks a balmier clime?

Ah! how our poor hearts strive to know
What change came as she cast the clod!
Is her heart white and cold as snow,
Cleansed of all loves save love of God?
And we — but yesterday so fondly dear —
Are we left all unloved, forgotten here?

Faith answers with a promise dear.
Since God's love never is withdrawn,
But wraps us, like an atmosphere,
She loves us still — more God-like grown!
Her love comes at all times and everywhere
Like some rich perfume on the common air.

Mound City, Kan.

THANKSGIVING DAY IN FOOCHOW.

BISHOP W. F. MALLALIEU.

IF ever a man was a splendid and eminent success in any position, Dr. S. L. Gracey is in the Foochow Consulship of the United States government. All the officials and merchants of the place, of whatever nationality, freely accord to him the highest meed of praise. He is thoroughly and minutely attentive to all matters of business, and shows himself fully posted in everything which pertains to the discharge of the duties of his office. It would be a good thing if all our consulships, especially in heathen lands, could be filled with such men as Dr. Gracey. If in any sense there is any virtue in civil service reform, then Dr. Gracey ought to stay in his present position until he is promoted to a higher place, or asks to be relieved that he may return home. All his friends will be glad to know that during his residence in China his health has very greatly improved, so that at present he has all his old-time vigor and elasticity of action, and seems altogether in perfect health. As would be supposed by those who have known him, he takes a very deep interest in all our missionary work, and is in various ways constantly helpful to every enterprise that looks to the well-being of the native people and the advancement of all phases of the mission work.

It has been the custom for many years for the U. S. Consul at the port of Foochow to give a public reception and a Thanksgiving dinner to all resident Americans. The regular proclamation had not reached these distant parts of the world, but the Consul assumed that the last Thursday of November must be the proper day for the observance of this old-time and deservedly-honored day. But as the writer found himself obliged to leave on Wednesday, Dr. Gracey anticipated the regular day by having his dinner on Tuesday. A really good dinner intended for Thursday is none the worse for coming two days earlier; and in this case the Thanksgiving, though two days ahead of the appointed time, was in every respect a complete success. There are eighty-eight registered Americans within the Consul's jurisdiction, at least half of them being children, and only five of the number being unconnected with the several missions; or, in other words, eighty-three of the eighty-eight as men, women or children are in some way connected with the various departments of mission enterprise. Of course many of the missionaries are not living in Foochow, as they are widely scattered, some of them living from one to two hundred and fifty miles from the city. There were between thirty and forty guests present, about equally divided as to men and women. Tables were so arranged that all could be comfortably seated in the capacious dining-room of the Consulate. It would be in vain to attempt to give in detail the ample *menu*; but it should not be forgotten that the royal and unparalleled bird, the turkey, was not absent from the feast. If ever a bird was specially designed for family and Thanksgiving reunions, surely the turkey is that bird; and on this particular occasion he filled his designed place on the table — plates and elsewhere.

The company was a rare and typical one, made up entirely of Americans. The oldest present were Rev. Mr. Hartwell and wife, of the American Board, who for more than forty years have faithfully labored in this field. They have seen wonderful and unexpected changes in these two-score years. Others have come and gone; some have retired from the work and returned home, others have died at their posts, and China, for whose salvation they gave their lives, will hold their precious dust till the morning of the resurrection. It is a pleasant and encouraging thing to see people who, after forty years of service, still look hale and hearty and apparently good for ten or even twenty years more of service. Dr. Nathan Sites, of our own church, was the next oldest missionary present. He has been in the work for over thirty years. His fellow-laborer, of equal service, is N. J. Plumb, but he is absent in America on leave. Dr. Sites is well preserved, cheerful and hopeful, and, as he believes, entering, with the adjournment of the late Conference, upon the most successful and useful year of his life. And so the company represents various terms of service down to the latest comer who but a few weeks ago bade farewell to home and loved ones, and left father and mother in a Methodist parsonage in Wisconsin, to lay her life and all of earth dear to her heart upon the altar of service for the enlightenment and salvation of the millions of China.

It would be a very thoughtless soul that could look on this company, gaze into these earnest faces, and not wonder as to the experiences that all had passed through before the final resolve was reached to devote themselves to the life of a missionary. Ah! if the secret thoughts, if the persuasions of the Holy Spirit coming to these souls; if the conflicts of hopes and fears, of duty and inclination, could all be read, how stranger than any romance would appear the inner life of each individual! There was an hour when the soul first waked to the needs of the perishing heathen, when the dawning sense of duty was first felt in the heart, when the voice came, "Whom shall I send?" and this all-important question, after many misgivings and heart-searching and self-devotements, was answered once more, as it was answered of old: "Here am I, Lord, send me!" Then came the farewells and the partings, then came the last hour in the old home, then the last glimpse of the dear, familiar scenes, then the last shake of trembling hands so hard to unclasp, then the last kiss of love, then through tear-filled eyes the dim sight of other tear-filled eyes, and all we so much cherish of earth and home and friends was left behind, and purposeful faces were steadfastly set towards this Jerusalem, with its cross and death, if need be, following closely in the footsteps of Him who willingly and gladly gave Himself to suffering, shame, and death that a dying world might have hope and life and heaven. Always and everywhere a company of missionaries when gathered together stir the depths of my moral and spiritual nature. They deserve high words of praise from mortal lips and pens; they will, if faithful, hear words of eternal commendation and receive fadeless crowns.

We lingered long around the festal board, and then adjourned to the parlor where for two or three hours the time was pleasantly filled with conversation, music, and singing, the old home and patriotic tunes taking the lead. Surely, no one who was present on the occasion will ever forget its pure and deep pleasures.

It deserves to be said with peculiar emphasis that Consul Gracey is as true to his total abstinence principles in China as he was in America; and, sad to tell, that is more than can be said of many foreigners who come out to this part of the world. There is a terrible drift and tendency here towards indulgence in the drink habit, and many who were clear of the habit in the home lands fall into the snare of the tempter out here. To give occasional dinners is quite the custom among the representatives of the various governments in all the principal ports. This custom prevails in Foochow as well as elsewhere. Of course the American Consul is invited with all the others; but though wine may be much more plenty than water, yet the American Consul obeys strictly the injunction, "Touch not, taste not, handle not." And when in return he gives a dinner, there is nothing in the shape of drink offered to any of his guests stronger than tea, coffee and water. Those addicted to the use of intoxicants on all festive and social occasions think it very strange that such a course should be pursued; but no matter — Consul Gracey in all matters of this sort is as firm as a mountain of granite. His wife and children are with him in all this, and his home is kept free from the contamination of the destroyers. What a blessed thing it would be if all homes in America and the world at large were thus free!

We shall never forget the pleasurable days we spent beneath the hospitable roof of the Consulate. It was almost like being at home. It was almost like dropping into a New England Conference parsonage to make a visit and enjoy a little rest. All the Graceys remember with truly loyal love the people of New England, and no one can be more interested than they in the progress of our work whether at home or abroad. May the light always linger around them! We said good-by with deep regret. We hope to meet again.

BOSTON LETTER.

"SHAWMUT."

THERE is always at least a little danger that a new and forceful expression may be spoiled by transformation into "cant," or a really good movement become the "fad" of the silly or the cranks. This may be true of

"The Forward Movement."

Nevertheless, Methodism has always been a forward movement; which is, being interpreted, bringing Gospel truth to the people by methods adapted to their present conditions. Boston Methodism has felt the pulsation of this movement, and the most earnest and thoughtful of her membership have been seeking to deepen and wisely adapt the new impulse to the advancement of the cause of Christ.

The appeal of Dr. Ela, superintendent of the Boston Missionary and Church Extension Society, in the HERALD of Dec. 21, shows that a work of much promise has been begun in this direction. The small financial outlay of last year secured proportionately large material results. It has also secured the establishment of at least three new churches, which promise to be speedily self-supporting, besides aiding several others. It now employs eleven ministers and several women missionaries in different departments of its work, and has enlisted the services of a devoted band of theological students, to their profit and the blessing of the churches. It is preaching the Gospel in English, Swedish and Norwegian, and reaching by its ministries several other nationalities. It has need of much larger means to enable it to enter other fields white already to harvest.

But it must not be thought that this is the only forward movement of Boston Methodism in the last two years. The whole church has been moving. Indeed, it is because the church has been doing so much along other and parallel lines that it has been able to do no more for this Society. The churches of Boston and adjacent cities have contributed to Church Aid in this time $4,128. Some other special advances we may do well to note in

Church Building.

It is not two years since Baker Memorial — a beautiful stone edifice, built at a cost of $60,000 — was dedicated. Let us hope that the gracious revival recently begun there will prove a fitting crowning of the work.

Two other church building enterprises have been going forward at the same time, both of which have collected considerable amounts of money from beyond their own congregations. Brookline, where heretofore the only edifice representing Methodism has been a small chapel, is building the costliest church in the Conference. The very generous contributions of a few wealthy members of that church, and the importance of the undertaking, have seemed to warrant an appeal to many in other churches, as it has commanded their sympathy and generous response.

Methodism in Old Cambridge has long felt the need of a church edifice in that locality adapted to its work and in keeping with its surroundings. Such a building has now been realized in Epworth Church, North Avenue, immediately adjoining the grounds of Harvard University. This fine stone structure is completed, and will be dedicated in a few weeks. Like Brookline, but to a larger extent, Epworth has been obliged to appeal for aid to friends outside its own membership. It has, indeed, special ground for this appeal, in the fact that the church is not built simply for the accommodation of resident Methodism, and is more costly than would have met their needs; but is designed, also, to provide a church home for the large number of Methodist students, post-graduate and others, who annually find their way to Harvard.

Nor should we omit to notice the smaller but not unimportant additions in the new church on Dorchester Street, South Boston, and that at Orient Heights, East Boston.

These are not rivals, nor antagonistic to, but parts of, the forward movement on different and parallel lines, and hence might properly be counted as the contributions of this section to the home missionary work. In the aggregate they represent a large amount of money given to the cause.

Within the same period the Deaconess Home has been relieved of a debt of $5,000, and that noble department of the forward movement has a home which is already too strait for its work and workers, and whose success will soon effectually plead for enlargement.

The Immigrants' Home in East Boston, under the management of the Woman's Home Missionary Society, has this year been relieved of a debt of $6,000, and $2,000 has been provided for necessary improvements. Here is not only a safe temporary refuge for the homeless and friendless immigrants, but a chapel in which the Scandinavian people of that section of the city may worship. Swedish and Norwegian services are held in the chapel by preachers of both nationalities employed by the Missionary and Church Extension Society.

One Unsolved Problem

of the forward movement — perhaps more than one — remains for Boston Methodism — the problem or utilizing Bromfield Street Church. The property is worth more money than has been put into the fine churches and the homes and missionary work named in this letter. But it is not simply a question of money. Bromfield Street Church has been associated with all the great events and men of Boston Methodism for three generations. It has been the holy place to many a household, the Mecca of many a pilgrim. Sentiment, which venerates the past, would preserve it intact, though empty. The congregation worshiping there would say, "Please let us and ours alone." On the other hand, there are very few in the congregation who could claim any peculiar rights in the church by reason of long connection with it. At the best it is only held in trust for the use of Methodism in old Boston, and the real question is: How may this large property be best utilized for giving a pure Gospel most effectually to the greatest number of people in the old territory? If the work cannot be done effectively there, in what other spot shall it be planted for the same purpose? It does not meet the purpose that the labors of one of the most efficient and successful members of the Conference should be expended in ministering to a mere handful of people who could more conveniently worship elsewhere — unless there be a probability of building up a larger work. His services and the property could better be employed elsewhere. A board of trustees selected from the best of Boston laymen have this matter in charge. They were chosen especially to consider and decide this question. It cannot be that these experienced and devoted men, giving prayerful consideration to the subject, will fail to agree upon a plan which will command the approval of the whole church. It can hardly be that they will think it wise to continue the present indecision and the uncertainties which so largely paralyze any attempts at aggressive or useful work. A wise decision would not only plant one thrifty and growing church in place of the present feeble one, but would furnish a reservoir from which would flow fertilizing streams to young and growing sections of the great metropolis.

SIXTY HOURS TO TEXAS.

REV. EMORY J. HAYNES, D. D.

IT is easy to write something new about Chicago because that wonderful city is new every day. A visitor needs only a few months' intervening between his advents through the tumble-down old depot, where perhaps the second great traffic of the world is carried on, to see enough in the superb city that he never saw before to make ample chronicle. Was there ever such a city? I think of none in all history. Cities rising round a conqueror's camp in a day to vast proportions there have been. But cities with all the belongings of an aged metropolis, brilliant in achievement, imposing in growth, furnished with everything which man can want to buy, if he have the money, and all this in a lifetime, where else?

We drove through the

White City.

The World's Fair is to be truly great. A visit to the buildings is worth the journey from Boston, as the Fair itself may not be. No such collection of architectural splendor was ever seen in so small an area on the face of the earth. You have only to forget that these white masses are temporary, and the illusion is not difficult to suppose yourself in a land of the gods of your classic studies.

Our Methodist Book Concern is a live place. The brethren are cordial and anxious to serve you in any way. The Epworth League is being felt there more than in the East; its powerful impulses of young, consecrated life should have its focus in that young city of power. A charming man is the new secretary. I enjoyed an all day's ride with Bro. Schell in transit between his Yonkers parish and his national parish. A company of gentlemen were lounging in a compartment of the Pullman, whiling away the hours in discussion. We were all strangers, yet friends of the journey. We were all sorts, too, from railway magnate to English "milord." He might have concealed his identity, but Bro. Schell did not. "I am a Methodist preacher," was his modest reply to a good-humored challenge after a very able presentation of his views. "Who are you? What is your business?" I predict great things for this genial, bright young man.

We Eastern people know nothing of ideal railroading. We have the ideal road-bed, but as for luxurious cars — go west and south of Chicago for those. Down over the Santa Fe we rock along — such dining-cars! such superb fare! such watchful attendance! You pull your electric light down to your shoulder and read as comfortably as in your home. You may be late at some junction, as we were at Newton; but you are served honorably. A "special" is made of your car at once, and on you fly, like the wind, suffering no delay. What man ever heard of any such attempt to keep its contract by an Eastern management?

We leave the snow and are in the

Land of Flowers.

The blue, far horizon of the Texas landscape is soft as a painter's brush could depict it. The cattle are in the fields. The laggard sun hangs in the red west till six o'clock on the shortest day of the year. The fields are russet, but the lawns are green; the live oaks are thick shaded as our maples in June. Mistletoe twines verdant over the deciduous trees, deceiving the eye. I can gather my arms full of roses in many a garden. The air is October, bracing, clear, stimulating to activity. Everybody rides horseback and lives much in the open air. This is the land of health. Two crops a year. Ozone enough in nine months to compensate for the idle three of the warm summer. "No one ever has sunstroke here but drunkards," said one of the pastors, "and the South is before the North on temperance. Our people do not drink." That is so.

The Southerner is orthodox too. He does not dispute the Bible; he regards the Sabbath. I preached in one of the finest of stone churches in the morning, of which Bishop Goodsell remarked: "I do not regret all our struggle to erect it. This is to be a great city, and Fort Worth may well be proud of her Methodism as represented by this church." Dr. Ridgeway, the laborious pastor of the First Church, is the soul of courtesy, and has achieved great influence in this city of marvelous growth. In the evening I preached for Morgan Wells, that favorite of all Texas, who is pastor and builder of the most complete and elegant Baptist church I ever entered. They say he is rich; surely he is in the love all classes bear him in Fort Worth. It seemed proper for me to preach in both churches when so politely invited, that the saying might still be true in the unity of the faith: "The Methodist and the Baptist have just gone along."

"Tell all your Yankee friends how welcome they are here," was a remark made to me a score of times. Northern Texas is full of Yankees; that is, young men from the frozen North, the central and western Northern States especially. The young man is everywhere; he is bank president, railroad manager, preacher, physician, manufacturer. White heads are rare — which is more than I can say of bald heads, for these pushing young fellows are all working at fever heat. "Three years ago," remarked a prominent railroad official, "our road handled seven hundred thousand bushels of wheat from the Pan Handle (Northwest Texas) through Fort Worth. This year we shall handle, I just discover, seven million bushels, using 14,000 cars — *two solid trains per day*. How is that for the development of three years?"

The next problem that confronts America is not silver and gold, but

Sustentation.

One hundred and twenty millions must eat. Erastus Winans predicts that in ten years America will cease to export wheat. Even Colorado this year exceeds her metal output by her cereal crop. This vast, rich empire of Texas will soon be the granary of the nation. One of these bright mornings our people will awake to be astonished that the inclement Northwest ever could have so eclipsed our vision of the fairest producing acres of the whole republic.

I wish to record a good word for Dr. Fisher's college. He, representing our church, and Dr. Adkinson, of the Polytechnic Institute, representing the M. E. Church, South, college, have crowded halls. The people seem to seek this greatest railroad centre of the Southwest for educational as well as commercial advantages. Mr. Chamberlin's recent gift of telescope and observatory has made him new popularity; his "Ye Arlington Inn" will preserve his popularity with travelers.

Miscellaneous.

THE PUBLIC PRESS AND MORAL QUESTIONS.

REV. C. H. PAYNE, LL. D.

THE secular and the religious press of Boston recently reported an address, delivered on Forefathers' day before the Congregational Club, by Rev. Dr. E. Winchester Donald, the successor of Phillips Brooks, in which address he is represented as using the following language: —

"At very great personal risk I am going to say something about an agency that is all-powerful for good. I refer to the daily press. I blame the press just as much as you do for not resisting the demands that are sometimes made upon it in the name of the State. Certain it is that the quality of much in the newspapers is inexorably determined by the demands which come up from the people. But there is something about the newspaper that ought to fill our minds with hope. The opinion of the reputable newspaper on any moral question that is clearly defined is always on the side of right. I defy a man to show on the part of any reputable newspaper in any of our cities a deliberate and frank advocacy of any principle of indecency or wrong. All honor to the newspaper, all honor to the public press, that this is so."

I confess to a feeling of surprise, not to say astonishment, as I read and re-read the above extract; to ascertain if I rightly comprehended its import. How far the qualifying phrase, "reputable newspaper," affects the force of these statements in Dr. Donald's mind is not indicated in the quotation; possibly he may intend by the phrase to exclude from his eulogy the greater part of the "public press" and confine it to a select few; but if, as his language seems to indicate, he means that the leading daily newspapers of our great cities are "always on the side of right" in respect to moral questions, the statement is startling and should not pass unchallenged.

It is not my purpose to enter upon an extended discussion of the question involved; nor is this needed. It is a simple matter of fact concerning which most men, widely familiar with the daily press of this country, have had too convincing evidence forced upon them to remain in doubt. We call brief attention to but two "moral questions," "clearly defined" now before the American people, and ask a candid consideration of the attitude of the public press toward these questions.

The first is the

Maintenance of Our American Sabbath

as a sacred day of rest. The more prominent form which the question just now assumes is in its connection with the opening of the Columbian Exposition on the Sabbath. How does the daily press stand on this question? How many of the so-called "reputable newspapers" of the whole country favor Sunday closing of the Exposition? There is one evening paper in New York city, and here and there a possible exceptional journal in other cities; while almost the entire daily press of the nation not only is not "on the side of right," but emphatically and bitterly on the side of wrong. The methods resorted to by these papers to create a false impression, to raise false issues, to suppress facts, and thus to mislead the public in regard to the effects of Sunday opening, if used by the church, would be universally stigmatized by these same papers as an exhibition of bare-faced hypocrisy. There has never been a manifestation of greater injustice, hypocrisy and dishonor than is now being exhibited by the advocates of Sunday opening of the Fair. After the case had been fully decided by Congress and aid extended by the government on the express condition that the Exposition should be closed on Sunday, and after these conditions had been accepted and the money issued, comes this dishonorable demand for open gates and a holiday Sunday, not really in the interests of the poor man, but to fill the coffers of the directors of the Fair; and the daily press of the country leads in the clamorous cry that means the abandonment of the very principles that have given us our national greatness. And in the face of all this we are told that these papers are "always on the side of right." Perhaps it will be claimed that this is a "moral question" that is not "clearly defined." In the entire nation may be found a very small remnant, wholly unlike that of Isaiah or of Plato, with here and there a stray clergyman joining, with some reserve, the secular press in this issue; but the great church of Christ as a whole stands firm as a rock in its attitude against the proposed desecration of the day, and twenty-five millions of petitioners are recorded on the books of the Exposition demanding that it be closed on the Lord's Day.

A second "moral question" of unparalleled importance to the nation is the

Suppression of the Saloon.

The magnitude of this question is too well known to require a moment's discussion. Are we seriously to be told that the public press, is "on the side of right" touching the overthrow of the saloon power? Is there really a well-informed man unprejudiced by personal or party interest who does not know that the secular press is the greatest hindrance to the overthrow of the liquor oligarchy in this country? Are we ignorant of the fact that in every State where the battle of the home against the saloon has been hotly waged the larger portion of the daily press has been subsidized by the liquor element and has constituted the strongest support of the saloon? Have intelligent men forgotten the sickening revelations as to the use of the press, editorial columns included, by the saloonists in Pennsylvania, and even in Massachusetts and in many other States, when the question of a constitutional amendment was before the people? Had it not been for the potent influence of the secular press, prohibitory laws would undoubtedly long ago have been enacted and enforced in nearly or quite every State in the Union. The fact is, that the daily press, the "reputable newspapers" included, with rarest exceptions, have unitedly and persistently falsified and suppressed the facts relating to the success of prohibitory laws in Kansas and Maine and elsewhere, and have done it so successfully that thousands of good men have been deceived. And this fact is one of the greatest hindrances to the triumph of the temperance reform.

And now must we accept the added statement that in all this unrighteous assault upon the worthiest and most needed reform of modern society the public press has been and is "on the side of right?" For one I wish most emphatically to utter my earnest protest against any such misstatement of facts. I write this that we may be spared the woe that comes to them who "call evil good and good evil." That is the last stage of sinful departure from God which, it is to be hoped, we have not as a people yet reached.

Either the distinguished speaker quoted agrees with the Christian Church at large in its attitude on the above questions, in which case he is not in harmony with the secular press and presumably he is "on the right side" and the press on the wrong side; or he is in agreement with the press and not with the church, and therefore speaks solely for himself and not for the church of Christ.

Other important moral questions might be named in regard to which the average newspaper is just as far from being "always on the right side," but these will suffice.

Why one should say or think that he was speaking such eulogistic words of the public press "at very great personal risk" is not easy to conceive. The "personal risk" is all and always with the man who ventures a criticism of the press. He incurs and receives the antagonism of that mightiest agency in modern society, while its eulogist is widely quoted as the Demosthenes of the pulpit and the Solomon of our age.

We write with the utmost consideration for the worthy successor of Phillips Brooks; but believe him, if rightly reported, to have given utterance to a misleading statement which, if accepted, will yield a harvest of evil results. With his estimate of the power of the public press as a possible agency for good, we fully agree. It is encouraging, also, to note that this power is not wholly on the side of evil. It is matter for congratulation that the religious press is wielding so potent an influence for good. We are convinced that the church has before it no enterprise more inviting, no duty more urgent, than that of conducting in all our large cities a daily newspaper that shall enthrone conscience and intelligence, and constitute a mighty "power that makes for righteousness."

WHICH SHALL TRIUMPH?

REV. WILLIAM BURT, D. D.

WHEN in America a few months ago, a friend remarked, "In the face of the growing power of the Roman Catholic Church, how can you have the courage to work in Italy, the seat and centre of its influence?" I replied: "You see here its power and influence increasing, while we in Europe witness daily its declining strength; hence while you are discouraged, we are encouraged." While in America selfish, unprincipled politicians bow the knee to the Roman hierarchy, giving cardinals and archbishops prominence on great public occasions, as if in any sense they represented the nation, and rendering themselves obedient to their will in order to obtain the servile vote of the papal hosts, in Europe, on the contrary, where the baleful and blighting influence of Romanism is so thoroughly understood, brave men, having the courage of their convictions in the struggle for liberty, are daring popes and emperors. Here we are in the midst of a struggle between the present and the past order of things, between the new life and the old, liberty and oppression, truth and superstition, intelligence and ignorance, light and darkness, God and the papacy. We have no doubt here which will triumph, for truth and righteousness must prevail, and victory is already in view. It is with difficulty, however, that the enemy can be persuaded to quit the field. The papacy must die, though it will die hard.

Let every true lover of liberty be persuaded that the Vatican is the

Headquarters of a Great World-wide Political Party

opposed to all progress, liberty and enlightenment of the people, and that this party in all its movements is directed by the Pope (that is by the Romish hierarchy). A few days ago the *Osservatore Romano*, organ of the Vatican, contained the following significant statement: "The active participation or non-participation of Catholics in politics depends and will always depend on the order of the Pope and not on the attitude of our adversaries who have no influence whatever over us, neither when they invite nor when they provoke." The attitude of Romanism as a political organization is more clearly understood in Europe than in America, hence the war against it. The cry of Gambetta, "Le Clericalisme, voila l'ennemi!" is the watchword of every patriot in Europe.

In every European Catholic country today these patriots are carrying on a fierce and desperate agitation for liberty. In France many a battle has been fought and many a victory won during the present century. The church has been obliged to make many concessions, and even lately to declare in favor of the republican form of government, but the more the Pope caresses and blesses the nation, the greater are her difficulties. There is no hope that France will ever have the steady and free form of government that all long to see until she shall liberate herself from the intrigues of the papacy. Spain is sighing for liberty and enlightenment, and is hindered only by Romish tyranny. The hour will strike, however, for her freedom. In Belgium the people demand universal suffrage through which they will in the future make themselves to be heard.

In this moment, however, the

Two Most Interesting Scenes of Conflict

are Hungary and Italy. The world knows the struggles in Hungary for liberty. Every lover of freedom has felt his soul thrilled by the burning eloquence of Kossuth. The world is now witnessing another demonstration of the fact that while they have exiled, imprisoned, tortured and put to death the brave men who dared to speak for liberty, the truth they proclaimed still lives and can never die. We have been watching with intense interest the ministerial crisis in Hungary now definitely settled by the nomination of the Wekerle Cabinet, composed wholly of members of the Liberal party. The fact that the Prime Minister Szapary resigned because some members of his cabinet did not agree with him in regard to the papal pretensions in reference to matrimony and the baptism of those born of parents professing different religious views, and that Wekerle was called to succeed him with those members of the former cabinet who held the most radical views on these matters — this fact left no doubt as to the position the new ministry would assume in reference to the strange pretensions of the Vatican. But the program of the present ministry is much more clear and precise than the most sanguine could have hoped, and it is now evident that the Liberal party in Hungary is resolved, in spite of bitter and cruel opposition and at any and every cost, to put an end to those compromises and concessions made to the Romish party. The program maintains freedom of worship, and obligation of civil matrimony, making the religious ceremony of non-effect before the law and entirely voluntary to be performed after the civil compact. Up to this time there have been seven different legal forms of matrimony and seven jurisdictions. He who changed his religion could also change his wife. There will now be one legal form and one jurisdiction, and that of the State. Then the parents will decide for themselves in what faith their children are to be baptized and educated. The Vatican and her representatives are crying aloud against this blasphemous reform, but there is no doubt what the result will be. Hungary will be free! The Vatican organ says: "The right of the Church to contract marriages is an absolute right, and every interference of the State in this matter contradicts the Sacred Canons. The Church must maintain this right even if all the arsenals of penal codes are arrayed against her." In spite of this declaration this right was conceded to France near the beginning of this century, and lately also to Spain. It is said, however, that she did this to avoid consequences of greater importance — that is, for political reasons. But in Austria, Hungary and Italy she would yet protest her right because by this right she exerts a great influence and authority over society.

While in Hungary the Liberals, embracing the first people of the nation, are determined to contend for the freedom of their country from ecclesiastical supremacy, in Austria, as far as outward appearances are concerned, the tendency lately has been reactionary, so that every day the clerical party has been gaining the ascendency. The schools a short time ago liberal are now papal, and the government bound in all its action by Romish pretensions. Encouraged, however, by the uprising in Hungary, the Liberals of Austria begin to ask why they also may not be free.

In Italy the conflict is continual. In spite of laws to the contrary, the Vatican insists in maintaining her pretensions. For instance, there is in Italy a law which makes civil marriage obligatory; but many of the priests have continued to perform the religious ceremony without requiring first the certificate of the civil marriage. All such marriages are illegal and the offspring illegitimate. In this way thousands upon thousands of innocent creatures are not recognized by the law. This state of things cannot continue longer. Parliament must take some positive action. The *Tribuna* a few days ago said: "We in Italy must not only provide against these disorders of the family by enforcing the obligation of civil marriage, but we must also seek the separation of the Church and State. Experience teaches us that no concessions made to the Vatican will render her less hostile to us. There is nothing left, therefore, for us to do but to go ahead." It characterizes the Vatican as the "chief seminator of discord." The men now at the head of the State are bold in their utterances denouncing papal pretensions. A petition has been circulated and will be presented to Parliament asking for the abolition of the first article of the constitution, that is, wherein the Roman Catholic Church is recognized as the religion of the State. The agitation must go on until victory comes. Whenever the Romish papers refer to these agitations in the different countries against papal arrogance, they affirm that the trouble arises from the fact that the Pope is no longer free, having been deprived of his temporal power. That is to say, if the Pope were only king as he used to be, he would be able to command respect. His power and kingdom, therefore, are simply of this world. All patriots are much encouraged by the present state of things. In Europe the days of the Vatican are numbered, unless some breath of modern life shall enter that old body. Of this there is little hope.

Rome, Italy.

BACK AGAIN TO INDIA.

REV. E. W. PARKER, D. D.

AS soon as the Sipahi rebellion was overcome in India, Dr. Butler called for a re-enforcement of six men to be sent at once to occupy the field selected by him for our church in that land. Five married men with their wives and one single man, eleven in all, were sent early in 1859, and no one of that party has ever turned away from this India work. Six of the eleven died while still missionaries, five are still living and all still in the work — Bishop Thoburn, Dr. Waugh, and Bro. Baume, who has lately left India so broken in health that his life was almost despaired of, and Mrs. Parker and myself, who are now on our way back to India, hoping to complete our forty years of service before returning to our New England home again. Our visit to America has given us new life and new courage. Everywhere the people received us kindly, and listened with an interest that cheered our hearts to the story of God's wonderful doings in India. We go back with much firmer health, apparently, than we have enjoyed before for several years.

When we first entered India more than thirty-three years ago, we went to a new field and to an untried work, where the Gospel had not been preached or other mission work done. When we entered our new circuit of 800,000 souls there was not one native of the country to welcome us, not one to say, "We are glad you have come," none to open their doors and bid us "Come in;" but, on the contrary, all were suspicious of us, all doors were closed against us, all considered us as dangerous enemies who had come to destroy their religion — and hence the darkness before us was one that could be felt. Our honored superintendent had provided for us a comfortable temporary home, and the English government gave us protection, but friends there were none. We go back again now, after thirty-three years, looking for a welcome everywhere as hearty and as sincere as even our loved Vermont gave us when we returned there — and no people can extend heartier welcomes than can the large-hearted people of that little but grand State. Conferences of native preachers, hundreds of young people who love our Saviour, thousands of native Christians, and thousands of Sunday-school children, will greet us joyously with their hearty "salaams." Everywhere in that old field God has blessed our Mission with remarkable success, which is seen in no way more forcibly than in these bands of bright, educated, native preachers and teachers and their wives seen at their District Conferences, and in the joyous, wide-awake young people seen at our Epworth League gatherings and at the camp-meetings. Our hearts are made very glad and hopeful as we think of the "Welcome back to India" that these will give us. It is not now like going as strangers to a strange land full of enmity, but like absent members of a very large family going home to an army of brothers and sisters and to a very large band of children who are waiting to receive us. God has indeed blessed our church in India. Pray that the workers may be kept faithful and see yet greater results even in these days!

Our route and mode of travel to India are also quite different from what they were thirty-three years ago. Then the venerable and beloved Dr. Durbin came to Boston and put us on board an ice ship, which was to sail around the Cape to Calcutta, and we were nearly four and a half months confined to that little ship, not touching at any port. Now we sail away from New York on a commodious steamer for Liverpool, travel by rail, *via* Paris, to Italy, and go aboard another steamer bound for Bombay. Had we met with no delay, we could easily have made the passage from New York to Bombay in thirty days, saving over one hundred days over the first passage. What a change from the little sailing ship driven by the wind at an average rate of perhaps five miles an hour, to the steamer of 10,000 tons driven by the power of steam at the rate of twenty miles an hour!

But in the trade with the East the Suez Canal has helped to bring about the new condition of things almost as much as has the power of steam. A few ice ships, a few tea ships, and a few others went to China and India thirty-five years ago; now in one month 247 ships passed through the Canal, with an aggregate tonnage of 847,000 tons, paying as toll for the Canal the sum of $1,168,000. In one other month 424 ships passed through, with a tonnage of 1,228,000 tons, paying as toll $1 662,000. I failed to secure any statistics except for these two months, and I have no means of knowing whether these are average months or not. If they do represent nearly an average, then more than 4,000 ships pass through the Canal annually, conveying more than 2,000,000 tons of cargo and paying the Canal company about seventeen millions of dollars. Our ship paid $5,500 as her toll. Is not the gate of this Canal the most marvelous "toll-gate" in the world?

We first passed through the Canal twenty-two years ago, and from that time to this the work of perfecting the Canal has steadily gone forward. The number of enormous dredging machines, which carry the mud by an endless chain high in air and, emptying it into a long, large spout, send it far out on the land, have multiplied and are kept at work; yet the Canal is by no means completed. Formerly steamers only passed through by daylight and ships suffered much delay waiting for each other, and were often three days in getting to sea again. Now, however, they place a large electric head-light under the bow and do not stop for darkness — we came through in eighteen hours. The only hindrance now is that ships coming from opposite directions cannot pass each other except at certain places, and then only after one has been drawn quite out of the regular track and "tied up" to the bank. Agitation will continue until this difficulty is also removed either by digging another canal for returning ships or by making this one wider.

On Tuesday, Nov. 29, we are nearing Bombay, where we hope to get the night train which will take us direct to Lucknow, our home in the southwest, without change of cars in thirty-eight hours. Thirty-three years ago we worked ten days — as hard days' work as we ever knew — in getting to Lucknow. So all is changed.

AT THE GRAVES OF MY ANCESTORS.

REV. L. P. CAUSEY.

MONDAY morning, Nov. 14, after looking in upon the Springfield Preachers' Meeting, I took the 11.45 express for New York. Spending a few hours in the latter city and in Brooklyn, I rested for the night in Chester, Pa. Here I tarried with friends of former days until Wednesday, the 16th, when I went to Salisbury, Maryland. Here I spent two days amid scenes familiar to my childhood. Much of the best part of this village was swept away by a fearful fire a few years ago; but the new town far surpasses the old in beauty and utility. The massive brick and stone buildings tell of wealth and enterprise.

There are three Methodist churches in this town, for whites only, representing as many denominations — Methodist Episcopal, Methodist Protestant, and Methodist Episcopal, South. Our own church is strong and well established in a fine new stone edifice, three-fifths of the cost of which, I was told, was borne by one man. Looking around for familiar names, I caught sight of the sign of Dr. Levin Collier. His brother, Robert Laird, found his way home in time to die among his early friends. As a Unitarian, he must have felt very lonely in their midst; for in this part of the country it is difficult to find sympathizers with that faith. A prominent citizen of the place, not a relative of Mr. Collier, reported to me a rumor that "Bob," before he died, expressed regret that he ever abandoned the old faith.

Three miles east of this village, in company with my brother, E. F. Causey, I visited my birthplace. The same day we stood upon the site of the old church, now removed, where we first went to Sunday-school, and where in 1856 I was converted. Later I stood by the graves of Patric Causey and wife, paternal grandparents of my father. They are buried at the oldest Causey homestead known in Maryland. This property has not been owned or occupied outside the family for about one hundred and thirty years. Wm. P. Causey, the present owner and occupant, with his cordial and ladylike wife, made our twenty-four hours' stay a season to be long and pleasantly remembered. Three miles from here, in another family burial lot, near the old red house on the hill, surrounded by magnolia and sweet gum, we found the graves of Patrick Causey and Polly Cropper, our paternal grandparents. The names Patric (or spelled later Patrick) and Peter have always been highly esteemed by the Causeys, although their ecclesiastical significance was lost generations since. My great-grandfather Patric became a Baptist preacher. All his descendants are Protestant, many of them Methodist. Wm. Patrick, who now occupies the original Maryland homestead, is a devout Methodist. Peter T. Causey was, in the struggling days of Milford (Del.) Methodism, one of the chief supporters of our cause there, as was his son, Governor Peter F., in later years. And now the three sons of the latter — John, Fred and Peter — are consecrated and devout members of the church of their grandfather. I had the pleasure of meeting John Causey, who now represents Delaware in Congress. He is a genial gentleman. My brother occupies the homestead of our maternal grandfather; and here is another family burial lot where repose the mortal remains of my mother's parents, Levin and Nancy Miller, and my father and mother also lie buried here. It was a sad pleasure to stand, in company with my brother and sisters, over the spot where rests their dust.

I spent about three weeks in Hopewell, Cokesbury and Snow Hill. I preached in all these places, and in the last-named town I had the added pleasure of addressing the Prohibition Club which is one of the live institutions of the town. With a vote of less than 800, this town polled 169 Prohibition votes in the late election. Not many miles from this place, in the county of Somerset, there was one election precinct that gave a Prohibition plurality. For the consolation of Massachusetts Republicans let it be known that most of the Prohibition vote in this region has been drawn from the Democracy.

This is a land of strawberries, peaches and oysters. Here the sweet gum and persimmon flourish. Here the waxy mistletoe and flaming holly make picturesque upland and dell. The home charm of the Christmas greens so overcame me that I transported two barrels of holly, cedar, myrtle, barberry and mistletoe, and with it had my church tastefully trimmed for the Christmas time.

The signs of progress are on every hand and in all departments: The people are pushing ahead along material, educational, social, political and ecclesiastical lines. Methodism is strong in this part of the country, and would be much stronger if united. Again and again I raised the question: Why should there be three Methodisms among these people? Surely, the day must come when the folly of the fathers shall not continue to divide their sons.

Enfield, Mass.

THE STILL HOUR.

Personal Revival.

It is very common to hear Christians express the opinion that the church needs a revival. This may be true enough. But what is of far greater moment is a recognition of the need of being personally revived. The very ones who greatly need reviving are often blindly unconscious of their need, but are quick to see that others need it. It is quite possible that they themselves need a renewal of heart much more than do those whom they suppose require it. If each professing Christian would make diligent search into his own heart, invoking the light of God to aid him in discovering its defects, and would then pray, "Create in *me* a clean heart, O God, and renew a right spirit within *me*," there would be no occasion of bemoaning the condition of the church generally. Concernment for Zion should always commence with concernment for our own personal selves. When this is thoroughly done, then the whole church is alive to its highest privileges and is alertly sensitive to its many obligations. But the great difficulty with which pastors generally have to contend is to get each member of their church to make Christianity an intensely personal matter. This was always Christ's great anxiety. He aimed to make "the tree good" — not trees, but each single one — knowing that if one were good, the others would not need to be concerned for it. See that *you* are in a revived state before troubling yourself about others, and the whole will be right.

Keep Fresh.

People naturally run into ruts. This is the easy side of human nature. Some ruts are good and should never be abandoned; but there are others which ought to be relentlessly avoided. One of them is stereotyped prayers. Some good Christians scarcely deviate from repeating the same form of prayer which they put together when they fairly got into the kingdom. They have put nothing fresh in it since they began it. Though a dozen new subjects should come up, demanding prayerful consideration, yet these Christians are so glued to their pet formula that they will not admit the new subjects into the embrace of their prayers. Better freshen up. This is what many a weekly prayer-meeting needs. There is a staleness about them which makes them repellent to those who are full of life and want plenty of room for it. There should be more spiritual freshness in the testimonies given in the prayer and class room. To secure this, there must be better study of the Bible, deeper study of the heart, and special preparation for the services.

In Everything Pray.

With a broad appreciation of the manifold beneficence of God, Paul says: "In everything give thanks." And the substance of the teaching of the Gospels, in reference to the scope of one's duty in the line of prayer, is: "In everything pray." And why not? If it be our duty to give God thanks for everything, is it not equally our duty to pray for everything? The question is certainly reasonable. The proposition is surely Scriptural. True, we may not, and doubtless will not, get everything that we ask for. It would not be wise nor well for us to receive everything that we might pray for; yet it is better to pray for some things which we do not receive than to not pray for them at all. We would not know how good God is if He did not deny us some things that we ask. We often better learn how good and wise God is, by His refusal to grant us some of the things which we had believed would be helpful to us. So let it be urged that in everything prayer be offered. This means prayer in relation to all secular pursuits that are worthy of being followed. It means the asking of God for guidance as to what branch of business we are best adapted to, or what trade we shall learn, or what investment we shall make. An able writer says: "There is a range of things about which there is no special promise. Men are not made infallible by the Holy Spirit. They are to ask to be guided. They may pray over the question of a trade to be learned, or an investment to be made. Not to pray, in these cases, would be a sin. They may ask God to indicate the profession to be studied, the business to be undertaken; to indicate the city or township in which to locate . . There are men who would no more think of going into a new business without prayer than without capital." We accumulate capital by praying for all things.

In Christ.

The New Testament makes vividly plain the truth that some people are in Christ and that others are out of Him. This is not a mere theological distinction. It is a distinction growing out of the fact that some men believe in Christ to the salvation of their souls, while others do not thus believe in Him. It is not an arbitrary distinction. No one is forced into Christ. No one is forced to keep out of Him. All are invited to come into Him. All are urged to come in. Many, therefore, make this distinction themselves. Some willingly come in; others willingly stay out. What if those who are in Christ fare better than they who are out of Him? What if they share the fullness of His love, the riches of His grace, the rapture of His unutterable joy, the promises of His supreme glory? Is this partiality on Christ's part? Nay! If the beggar will not accept the rich man's invitation to enter his house and partake of his bounties, let him not charge the rich man with showing partiality to those beggars who have gone in and supped with him. The door of Christ's heart is open. He invites you in. Don't decline!

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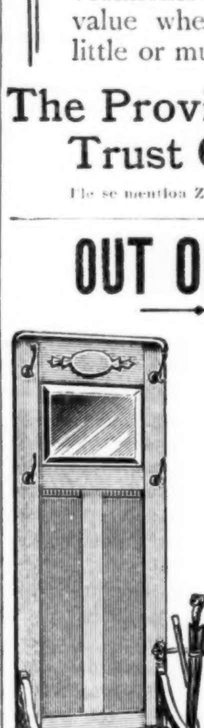

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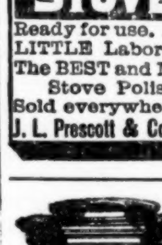

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TEMPERANCE DATA.

A Simple Way.

Finally, having applied all these plasters to cure the evil that besets us, I would reach away down under it and pull it up by the roots, by wresting our municipal politics and our municipal government out of the grasp of the saloon. And this I would do in the simplest of all ways, by giving the voters something better than the saloon when they are looking for it. I would put club-rooms, minus the rum, in the crowded quarters, and invite the young men in from the street to enjoy themselves in any rational, decent way they saw fit. — JACOB A. RIIS, in *Forum*.

Increase of the Drink Habit in France.

The New York *Tribune* invites attention to recent French statistics which show that the injurious drinking habits of that country have increased to an alarming extent. According to these statistics there were, in 1869, 365 875 cabarets or dram-shops in France, being one for every 87 inhabitants. Since then by reason of the annexation of Alsace-Lorraine, France has lost 1 600,000 inhabitants, but the cabarets have increased to 410, 000. In 1850 the consumption of alcohol was 535,000 hectolitres of alcohol, or 1.46 litres per head of the population. It has now risen to 1 669,184 hectolitres, or 4 40 litres. It used to be claimed by Thurlow Weed and others in this country, that an effective cure for intemperance would be the introduction here of an abundance of wine. France is pre-eminently a wine country, but these figures show what, indeed, might be reasonably anticipated, that in France alcohol consumption has steadily increased, and with this increase are to be seen also the accompanying evils which are inseparable from alcoholic indulgence. — *National Advocate.*

Total Abstainers Only.

Very few persons take a deep, constant, and self sacrificing interest in temperance re form except total abstainers. We do not wish to underestimate the kindly sympathy of moderate drinkers, who sincerely desire to abate the ravages of intemperance. But they are amateurs. Their sympathy is very dilettante. They are willing neither to give nor receive hard blows in this great struggle between heaven and hell. The whole burden of the temperance movement has always been borne by men and women who were willing, for the sake of Christ and humanity, to make what, after all, is a paltry sacrifice of this particular form of self-indulgence. It has always been incomprehensible to us that any man who had the mind of Christ should hesitate for one moment to do this small thing for the sake of his church and his country. — *Methodist Times.*

The Condition a Hundred Years Ago.

Among laboring men rum was served out as a regular ration, and during the early years of the present century a gallon of it a month was considered a fair allowance for each field hand. The village topers were as much recognized characters as the minister and the magistrate. They remained so in Quincy down to the beginning of the railroad period. The children all knew them, nor, as they reeled through the streets, did they attract more than a passing glance. Prematurely old, they drank themselves into their graves and another generation of the same sort succeeded them. About 1838 a distinguished Massachusetts divine gave as his reason for joining actively in the temperance movement, that among his brethren in the ministry "he knew forty-four who drank so much as to affect their brains, and he had assisted in putting four to bed on occasions like ordinations." — CHARLES FRANCIS ADAMS, in his "Three Episodes of Massachusetts History."

"The Removal of the Appetite."

Much has been said by a certain class of people who no doubt are sincere in their belief, because not informed in relation to physical laws and of the structure of the human system, concerning the "removal of the appetite," as though appetite was something that could be extracted the same as a tooth, or amputated similar to a limb. There is no theory advanced by these *pseudo-medico* reformers, because there are no grounds for foundation. One class base their opinion (if it should be called such) on the ability of the Almighty to perform miracles, and, to use their language, that "nothing is impossible with God." No reasonable person doubts this; but every person of even ordinary intelligence knows that the laws of nature are never suspended for the express accommodation of the intemperate, and never will be. It does not require a medical or theological education to enable one to learn that life and appetite are so closely connected that the latter can only be "destroyed" or "removed" at the expense of the former, whatever exceptions may be taken to this statement to the contrary. Many of our worst cases have been those from whom it was claimed the appetite had been removed, and those in whom it had been destroyed by some chemical preparation, largely advertised for that purpose by people devoid of conscience, but not of judgment of human nature, who rely on the generally prevailing disposition of every one to restore friends and relatives to sobriety, and their consequent disposition to act contrary to their own judgment, hoping that by some feat of legerdermain the object may be accomplished. The sooner people, intemperate men in particular, become convinced of this fact, the more advantage it will be to them. — DR. ALBERT DAY, Superintendent and Physician of the Washingtonian Home, Boston, in his annual report for 1892.

Up from Your Knees.

There is many a sick woman in this country today, with lips parched with fever, to whom the taste of fruit would be delicious, healing medicine, but she cannot have it because the money that should be hers has gone to the saloon; but no saloon-keeper's wife needs to go without fruit. Many a pitiful little voice in this country tonight will cry for milk that it cannot have because its father is a drunkard, and a pauper in consequence; but no saloon-keeper's child need be without milk. Down on your knees, you men who love your country — you Christian men — and pray God to save us from ourselves. No; rather up — up from your knees! Catch step with the Son of God, plait a scourge of Christian ballots and lash from the temple of liberty the last money-changer, and let us stand for righteousness, and let the priests lead or leave. — *J. G. Woolley.*

Alcohol a Hinderer of Work.

I call perfect health the loveliest thing in this world, and alcohol even in small doses will take the bloom off, will injure the perfection of loveliness of health both mental and moral; I go still further and say, alcohol is not only no helper of work, but a hinderer of work, and every man that comes to the front of a profession in London is marked by this one characteristic, that the more busy he gets the less in the shape of alcohol he takes, and his excuse is, "I am very sorry, but I cannot take it and do my work." — *Sir Andrew Clark.*

Our Book Table.

HISTORY OF THE CHRISTIAN CHURCH By Philip Schaff, D. D., LL D. Vol. VII. New York: Charles Scribner's Sons.

This latest volume of the comprehensive and scholarly church history by Dr. Schaff embraces the Swiss Reformation; and here he enters upon one of the most fruitful and momentous periods in human history so far as it is related to religious development and growth. By the reading of this volume we have been greatly refreshed, because Dr. Schaff represents not only the modern school of Calvinistic teachers, but even, in respect to doctrine, the progressive part of the universal church. When we came to the pages where he examines Calvinism, we found not one idea, as expressive of Dr. Schaff's — not Calvin's — belief, with which we could not heartily concur. We wish to quote a few passages, that our Methodist readers may see the drift of his examination and how far away it is from the old Calvinism: —

"The Calvinistic system involves a positive truth: The election to eternal life by free grace, and the negative influence, the reprobation to eternal death by arbitrary justice. The former is the strength, the latter is the weakness, of the system. The former is practically accepted by all true believers; the latter always has been, and always will be, repelled by the great majority of Christians."

After a brief paragraph, in which he shows just where metaphysics lands the Christian believer, he says forcibly and pertinently: —

"But there is a logic of ethics as well as of metaphysics. God is holy as well as almighty and omniscient, and therefore cannot be the author of sin. Man is a moral as well as an intellectual being, and the claims of his moral constitution are equal to the claims of his intellectual constitution. Conscience is as powerful a factor as reason. The most rigid believer in divine sovereignty, if he be a Christian, cannot get rid of the sense of personal accountability, though he may be unable to reconcile the two. The harmony lies in God and in the moral constitution of man. They are the two complementary sides of one truth. Paul writes them in one sentence (Phil. 2: 13). The problem, however, comes within the reach of possible solution if we distinguish between sovereignty as an inherent power, and the exercise of sovereignty. God may limit the exercise of His sovereignty to make room for the free action of His creatures. It is by His sovereign decree that man is free. Without such self-limitation He could not admonish men to repent and believe. Here, again, the Calvinistic logic must either bend or break. Strictly carried out, it would turn the exhortations of God to the sinner into a solemn mockery and cruel irony."

After asking if we may not "cherish at least a charitable hope, if not a certain belief, that a God of infinite love and justice will receive into His heavenly kingdom all those who die innocently ignorant of the Christian revelation," Dr. Schaff goes on to prove that the offer of salvation was to *all* men, with power to receive it or to reject it, and adds strongly and clearly, in answer to Augustine, Luther and Calvin, that the revealed will of God is one thing, and His secret intent is another. "This distinction overthrows the system which it is intended to support. A contradiction between intention and expression is fatal to veracity, which is the foundation of human morality, and must be an essential attribute of the Deity. A man who says the reverse of what he means is called, in plain English, a hypocrite and a liar."

We welcome this volume as a great addition to theological thought, in steady step with the most enlightened division of the church universal in point of doctrine.

THE DEMOCRACY OF CHRISTIANITY. By Rev. Lorenzo White, A. M. New York: Hunt & Eaton. Price, $1 25.

The opening words of this truly able discussion of great questions indicate clearly its purpose. "The right of this book to be," the author says, "rests upon its bringing into clearer view two closely related truths hitherto but dimly seen — the absolute freedom of man upon probational issues to choose for himself and form his own character; and to all who are held to the responsibilities of probation perfect equality of opportunity for securing the favor of God and eternal life. To justify the high claim that Christianity, and alike the divine philosophy upon which it stands, are thus royally democratic, is our task." It will thus be seen that the task which the author has set himself to perform is one of the most difficult as well as one of the most practical which can occupy the human mind, aside from the very intricate problems of mathematics. The discussion, as conducted by Mr. White, deals principally with the subject of human probation and human responsibility, and puts it on a solid basis. One of the most futile attempts which metaphysicians, befogged by their subtleties, have made, is to prove that the will is not free. The author, by his ability, his clearness, his logic, effectually disposes of this question, making it very plain not only that the will is free, but that much else which is indisputably true depends upon this truth. We often say that ministers should have a certain volume in their library with less emphasis and meaning than we say it of this one so unpretentious and able.

MOLTKE: HIS LIFE AND CHARACTER. New York: Harper & Bros.

This is the third large volume which the Harpers have recently issued upon the great German Field Marshal, but it is unlike one of the others at least, and supplementary to that, because it contains a view of his character and life derived from journals, letters, memoirs, a novel, and a few autobiographical notes. Therefore this whole large volume will be read from beginning to end with great interest. For whether we consider Von Moltke as the writer of a novel, a traveler, or a military strategist, we are always confident of finding something exceptional and odd, unlike the average. This volume but increases our admiration not only for Von Moltke's genius, but for his character. It is full of lessons to young men of every nation under the stars; for a character like his is strong and safe anywhere.

THE ARMIES OF TODAY. New York: Harper & Bros.

This large and finely illustrated volume contains a series of eight articles on the great armies of the world, with a supplementary one on "The Military Situation in Europe," by Lieutenant-Colonel Exner of the German Army. As long as armies and war are necessary, such a volume as this will be of value to the military chieftains, the political economists, and even to the peace committees. It is a lesson in various ways to read that the Russian army consists of nearly 2,000,000 men, and then meditate upon the recent famine. The several articles are written by officers in the several armies, and so the information given is, as far as it goes, authentic and reliable. One is constantly impressed with the idea of the enormous expense connected with the maintenance of an army even on a peace footing, and yet one is also aware that it is a necessary expense in Europe. This volume is a credit to the enterprise of the House publishing it.

ALASKANA. By Prof. Bushrod W. James, A. M., M. D. Philadelphia: Porter & Coates.

A by no means meagre literature on Alaska has sprung up since that strip of land was purchased by the United States. This volume deals in poetry with the Alaskan legends. The rhythm is smooth and musical, and the stories each chapter has to tell are fascinating. The illustrations are beautiful.

SCHOOLBOY DAYS IN RUSSIA. By Andre Laurie. Estes & Lauriat: Boston. Price, $1.50

This story of a Russian schoolboy is wonderfully interesting as showing how boys will be boys, and yet how much a Russian boy is a species of his own. The adventures and little escapades are a portion of the story's power, together with its pathetic touches. The translator is Laura E. Kendall. The illustrations are many and good.

Magazines and Periodicals.

The January *Magazine of Art* has for a frontispiece a portrait of Lord Tennyson, from the painting by Girardot, followed by a paper entitled, "The Portraits of Lord Tennyson," by Theodore Watts, with seven illustrations. "The Leicester Corporation Art Gallery (II), by S. J. Viccars, follows, with eight illustrations. "Sculpture of the Year," "On the Shores of the Zuyder Zee," and "Our Illustrated Note Book," with "The Chronicle of Art" and "American Art Notes," round out a most excellent number of this unsurpassed art monthly. (Cassell Publishing Company: 104 and 106 Fourth Ave., New York.) —— The *Atlantic Monthly* for January has stories by Mary Hartwell Catherwood, Edwin Lasseter Bynner, M. E. M. Davis, and Kate Douglas Wiggin. There are three biographical sketches on George William Curtis, Cola Di Rienzo, and Edward Augustus Freeman. The number is otherwise filled with the most interesting reading. (Boston: Houghton, Mifflin & Co.) —— The *Century* for January contains an admirable portrait of Whittier, with a very appreciative sketch of him by Elizabeth Stuart Phelps. Two papers on the "Great Wall of China," by Romyn Hitchcock and N. B. Dennys, are preceded by a story — "La Grande Demoiselle" — by Grace King, and followed by another — "The £1,000,000 Bank-Note" — by Mark Twain. The kindergarten receives a good deal of attention, with a special paper by Talcott Williams and three "open letters" on the subject. And you can multiply all these by two, and you will not then get all the splendid contents of stories, descriptive articles, poems, etc., in this number. (The Century Co.: Union Square, New York.) —— The January *St. Nicholas* brims over with interesting and enjoyable matter. Rudyard Kipling writes an Indian fairy story called "The Potted Princess." Boston boys and girls will turn first to Thomas Wentworth Higginson's finely-illustrated article on "Boston." "The 'Old-Blue' Vase" is a most entertaining story, beautifully told by Anna A. Rogers. But of course this is only a hint of the *menu* provided this month. (Century Co.: New York.) —— *Motherhood* will be welcomed by mothers everywhere. The January number is the first. Send for a copy to the Motherhood Publishing Co.: 150 Nassau St., New York. —— The editor of the *Silver Cross* says in the January issue: "The Order has become a force that cannot be allowed either to dream or to drift. . . . Notwithstanding many drawbacks, the aggregated work of the year has been wonderful indeed." How can any of the King's Daughters miss the reading of their own magazine? It is full of suggestion and helpfulness. (158 West 23d St, New York.) —— In the *Jenness Miller Illustrated Monthly*, Mrs. Miller offers as a personal prize to the girl who obtains the largest number of subscribers, the furnishing of a chamber in white and gold. The current number has a large amount of sensible reading relating to women — their ways and work, with especial emphasis on healthful dressing. (114 Fifth Ave., New York.) —— "Shall Immigration be Suspended?" by Hon. W. E. Chandler; "Foreign Nations at the World's Fair" (first and second papers); "Political Organizations in the United States and England," by Right Hon. James Bryce, M. P., are the three leading articles in the current *North American Review*. But how rich the number is! No intelligent reader should miss this number of this great monthly. (New York: 3 East 14th St.) —— *Our Little Men and Women* has a number of appropriate articles, stories, etc., in the current number. (D. Lothrop Co.: Boston)

Obituaries.

Parker. — Died, in Jay, Me., Sept. 24, 1892, Cyrus Parker, aged 87 years.

With this death the second generation of Parkers becomes extinct in this old town. His father and "Major" Moses Stone, grandfather of the late Rev. Cyrus Stone, were among the first settlers in Jay. They were old-time Methodists, and brought their Methodism with them, and so lived as to make it popular with their numerous offspring. From this stock sprang some very prominent ministers and stanch laymen.

Cyrus Parker was converted at the age of forty in a series of meetings under the care of the late Camp-meeting John Allen. His conversion was genuine and his love for the church and Christ unwavering. He loved the means of grace and was present as long as strength would permit. There were "shouters" in those days. Brother Parker belonged to this class; but his hallelujahs and amens were well-timed, intelligent and inspiring. Often they helped the preacher to say his best and kept the "sleepers" awake. Blest with a good voice for singing, he led the people in holy song for forty years in the old church at "Stone's Corner." In politics he was a "Freesoiler," afterward a Republican, and lastly a Prohibitionist. By his reading he kept himself abreast of the times. He was industrious and frugal, hence accumulated a handsome property — giving and having something to give.

He was fortunate in the selection of a companion for life — Harriet Norton, a lady of intelligence, character and devotion. Seven children were born to them. All were well and liberally educated, and all entered the M. E. Church. They are a blessing to the world.

Our brother died as we might expect — calm, peaceful, hopeful and happy, in his last hours repeating the hymns he delighted to sing in the old church: "Arise, my soul, arise," "My God is reconciled," etc. There will be a happy family gathering by and by.

C. E. S.

Smith. — Lucena Smith was born in Tamworth, N. H., Aug. 10, 1804, and died at the home of her daughter in Berwick, Maine, Oct. 12, 1892.

At ten years of age she moved with her parents to Ossipee, and when sixteen years old was soundly converted to God and joined the Baptist Church, of which she was an honored member for many years. At the death of her husband she came to live with her daughters, who most tenderly cared for her until she was released from the mortal and entered the immortal life, toward which she had looked with longing eyes and joyous faith so long.

Eleven years ago, under the pastorate of Rev. S. F. Wetherbee, she was received into the M. E. Church in Berwick, of which she remained a greatly-beloved member the remnant of her life.

She was meek and unassuming, but active, and delighted in attending the means of grace, public and social. Having lost her eye-sight so that she could not read, it was a great pleasure to sit by her side and listen to the precious promises of the Scriptures, and the old hymns of long ago, as they fell from her lips. She often said, "I was brought up on the Bible and Watts' hymns." Paralysis at last brought her low, depriving her partly of speech, and doing its fatal work in a few days. She was calm and trustful, telling her family of sons and daughters, as they gathered about her, that she was ready, and that all was well. Hers was a triumphant faith, and the end was peace.

Her children, her friends and the church generally cherish her memory as one whose example they may safely follow. Beyond the weeping and the parting may all the mourning ones meet her when the journey is ended!

F. GROVENOR.

Merrill. — Joseph Nelson Merrill was born Oct 23, 1852, and died Oct. 17, 1892.

Brother Merrill became a Christian in October, 1887, under the preaching of Brother Jacob F. Spalding. His conversion he never doubted; his change was radical. He was a great sufferer physically, occasioned by an accident some eight years ago, and has not been able to do any work for three years. His Christian experience has been clear and his faith in God constant. Especially during the last six months, while suffering critical and painful surgical operations and otherwise intense suffering, Jesus has been his sufficient and abiding Comforter. He not only had peace, but joy. He had a word to say to all those who came into his room, but this was not all. He insisted that persons who were passing should be invited in that he might tell them about Jesus. Some time before he died he made all the arrangements for his burial.

He was a constant care for months. His wife, not less devoted to God, watched over him day and night, and God gave her health and strength for the duties which fell to her lot. He lived in Salisbury, Mass., near Seabrook, N. H., and was a member of the quarterly board. He leaves, besides a wife, a son to mourn his loss.

J. W. BEAN.

Hadley. — Moses E. Hadley was born in Pomfret, Vt., March 26, 1826, and died at his home in Waitsfield, Vt., Oct. 28, 1892.

Brother Hadley was converted and united with the M. E. Church in 1879, under the pastorate of Rev. G. L. Wells. So late in life did he seek and find the "pearl of great price," that he felt the need of doing all he could for the advancement of the Redeemer's kingdom among men, and thus in part atone for the many years of disobedience to "the high and holy calling."

After his conversion his place was seldom vacant at the Sabbath services or the social means of grace. As an official member of the church he was a wise and safe counselor; always ready with open purse and encouraging words to help forward the cause of truth and righteousness.

He was a man of broad sympathies and kindly heart, possessing such endowments of nature that all who knew him loved him and had the utmost confidence in his piety. Indeed, his life was so spotless and pure and so strictly in keeping with the requirements of God's Word, that the community at large regarded him as an ideal Christian man.

In the home he was a loving husband and father, unselfish, yielding and generous, making every member of the household happy in his presence, sad in his absence, anxiously longing for his return. His fellow-townsmen honored him with positions of trust — the highest in their gift — and he filled them satisfactorily to his entire constituency.

Our brother had been in failing health for more than a year, and had been told by his physician that his disease was incurable. He began at once to set his house in order, knowing that he must die and not live. An only daughter and her husband, living in another State, were called home, and with them satisfactory arrangements were made for the care of himself and his companion, who was soon to be left in lonely widowhood. For months he was confined to his home and to his bed, waiting patiently for promotion to the heavenly ranks. His interest in the church and in the welfare of his brethren continued to the closing hours of life. His last words to his pastor were: "I can now see my way through to the kingdom of God, the battle will soon be over; it is well with my soul; kindly remember me to the members of the church and tell them to be faithful in the Master's service."

On a beautiful October morning he passed from his earthly to his heavenly home, dying in the triumphs of faith and hope. His funeral was largely attended at his late residence on Sunday, Oct. 30. On the following Sunday evening a union memorial service was held at the church, and pastors and people paid many beautiful tributes to the memory of the one gone before. Truly, "The memory of the just is blessed."

He leaves a wife, one daughter and her family, and one brother to mourn their loss. May "the grace of God which bringeth salvation and hath appeared unto all men," be given to them in large measure, while they "sorrow not as those who have no hope."

W. E. D.

Swarts. — Died, Nov. 14, 1892, Samuel P. Swarts, son of Rev. B. C. and Mrs. Mary J Swarts, of the Indian Mission Conference. He was born in Abingdon, Knox Co., Illinois, Oct. 12, 1866.

He removed with the family to Kansas in November, 1869, and began his apprenticeship as a printer in 1880, being employed for some two years in the office of the Wichita *Eagle*; thence he went to the Pacific coast, and for about three years worked at his trade in Tacoma, Washington. Here, in July, 1891, he was attacked with hemorrhage of the lungs, from which attack he never recovered. He was admitted to the Childs-Drexel Union Printers' Home at Colorado Springs, Colorado, in October, 1892. Here again, on Oct. 22, he was attacked with a succession of hemorrhages, from which he never rallied. As heart trouble was also developed, his physician advised that he return home at the earliest practicable moment. He was taken to the station at Colorado Springs, but while waiting the coming of the train which was to convey him to the home of his parents in Kansas, he took his departure to that land where the inhabitants never say, "I am sick."

He was converted and joined the M. E. Church in his tenth year, and lived a singularly pure life outwardly, and it is believed that when death came it found him ready. It was not known that he was dying until he had become unable to speak, so no immediate dying testimony was given; but he had frequently said during his sickness, "I am trying to trust in Jesus for salvation." Two days before he died he was heard to exclaim, during a season of prayer held with him, "Praise the Lord!" He had often said that he felt that the Lord was drawing nearer to him, that he felt it must be so, that it was so.

This is the fourth time that the "dark shadow" has crossed our threshold within two years and six months; but God's grace wonderfully sustains us in these sore bereavements. Praise His holy name!

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BACK-SEAT RELIGION.

What is the subtle charm that makes the back seats in a prayer-meeting so attractive, not merely to the giddy youth who want to giggle and whisper as much concealed from the rebuking gaze of the minister as possible, but also to large numbers of the more staid and reputable church members? Can any one explain why there is so often a yawning chasm of vacancy and an appalling measure of emptiness in front of the poor pastor, while most of the brethren and sisters who should have rallied close around him to stay up his hands and encourage his heart, are massed in the rear or scattered in the far corners?

Some one will suggest that their modesty and humility are so great that they do not wish to seem to "put themselves forward." But we fear that in most cases we cannot give them the full benefit of this pleasing explanation. For under other circumstances they do not exhibit this retiring disposition, but are quite as ready as anybody to push their own interests. And it must be remarked that only a false, or at the best a very defective, humility is chiefly occupied with mere appearances.

Must we not rather conclude that it is the spirit of shirking, a shrinking from responsibility, which accounts, in large measure at least, for the uniform difficulty pastors find in filling the front seats? They who prefer to be accounted spectators are many, they who wish to be enrolled as workers are few. If they come well to the fore they may be called upon, they think, to pray, and they will also be expected to speak. And for this they are not ready; they have no gifts, or they have grown cold and so get out of the way of bearing part. It may be that once they were at the front, but now they have drifted to the rear, and soon will be entirely outside the precincts of the sanctuary.

But there are some good Christians who do not intend to shirk, with whom it is scarcely more than a matter of habit and thoughtlessness thus to separate themselves from their pastor or from the leader of the meeting. In his interest we beg of them to move up. There are few things that the average prayer-meeting more needs than the demolition of the coming-late and the sitting-back custom. The two things, of course, work in together. For he who arrives after the exercises have begun very naturally and appropriately drops into the first vacant seat near the door.

How the preacher would rejoice to see all the front seats promptly and thoroughly filled! It would be a silent, but most effectual, testimony that the people loved him and wanted to get near him. It would show, also, that they loved one another, and did not have to sit on opposite sides of the vestry or in remote corners lest they should be obliged to shake hands. How the singing would be improved, thus to have all near together and near the organ! The speaker's enthusiasm would not be chilled, nor his magnetism dissipated, by having to reach so far across empty space and pour itself out on so many vacant seats.

Move up, brethren! Come forward, sisters! And do it spontaneously. Do not wait to be entreated every time. Have some compassion on the speaker. Give up your own personal preference in this little matter, for it will certainly tend to the greater glory of God in the improvement of the meeting, and you will surely get a larger blessing by thus helping more to bear the burden.

A NOTABLE BIBLICAL SCHOLAR.

Since the death of Dr. Lightfoot, late Bishop of Durham, English scholarship has known no loss so great and so universally regretted as that sustained in the decease of Dr. Fenton John Anthony Hort, which took place at the University of Cambridge, Nov. 30, 1892. It was scarcely to be wondered at that the daily papers gave small space to his record, for outside the select circle of those who take an interest in sacred learning Dr. Hort was little known to fame. Few men, however, have carried to their grave so much rare and critical knowledge whose publication would have added appreciably to the noblest treasures of theological learning and literature.

Coming to Cambridge fourteen years ago, in his fiftieth year, from a country parsonage in the County of Herts where he had been slowly ripening in obscurity, Dr. Hort soon became known in that most scholarly and conservative of all British universities as a past master in sacred criticism. Like the late Dr. Ezra Abbott, though he studied his points thoroughly and mastered every detail and communicated valuable information freely to others, he published little under his own name. He will, however, always deserve to be remembered with gratitude as the principal factor in the greatest achievement of Biblical scholarship in this generation; for the supplantation of the old *Textus Receptus* of Stephens, Beza, Elzevir, and of the Authorized Version, by the greatly improved modern text, is mainly due to his unwearied labors for nearly thirty years (1853–1881). His friend and coadjutor, Dr. Westcott, the present Bishop of Durham, would be the first to insist on the pre-eminent value of Dr. Hort's labors in the preparation of that truly monumental work — the Greek New Testament of Westcott and Hort. No one could be more familiar with the whole *apparatus criticus* of the New Testament, or more capable of giving a full and clear account of the 150,000 various readings which test the critical judgment of the New Testament scholar of today. His supremacy in this comparatively untrodden realm of investigation was sufficiently attested by the remarkable unanimity with which the leading German, Dutch and American scholars, like Dr. Schaff for example, followed his decisions. The latter distinguished critic, in introducing Westcott and Hort's New Testament into this country a few years ago, truly observed: "He is probably more familiar with the textual history of the Greek Testament than any other man living. He exerted great influence in the Revision company on all matters of reading. His 'Two Dissertations on *Monogenes Theos* and on the Constantinopolitan Creed' (1876) evince a rare degree of patristic learning and critical acumen." His controversy with Dean Burgon, whose position in regard to the disputed last twelve verses of Mark's Gospel he completely overthrew, showed him an antagonist to be dreaded on his own chosen field, though many of Hort's friends thought some of his strictures needlessly severe.

Dr. Hort's labors would have been more fruitful and his place in the ranks of leading scholars, though high, would doubtless have been more influential than it was, had he taken a narrower swath. He spread his studies over too wide an area and attempted the simultaneous cultivation of too many fields. His standard was high and his literary taste fastidious. And while his friend and co-laborer, the Bishop of Durham, has contributed to theological science and research a score of noble volumes, Hort has left behind him nothing of importance outside his share in the Greek New Testament and some very valuable articles contributed to the forthcoming new edition of Smith's "Bible Dictionary."

The University where, as Hulsean professor of divinity, Hort's figure has been familiar for many years, has had to grieve lately over the loss of some of its greatest ornaments. The old See of Durham took away Lightfoot from Trinity College. On the lamented early death of Lightfoot Dr. Westcott was demanded to fill his place. The passing away of Hort still further depletes its scholarly staff and diminishes its glory. Cambridge, however, will still be the chosen home of English erudition and critical study so long as young men of promise, such as Mr. Stanton and Mr. Rendell Harris, the accomplished translator of the recently-discovered Egyptian fragments of the "Gospel" and "Revelation of Peter," are found within its ancient halls.

PROF. VON HOLST on AMERICAN UNIVERSITIES.

At the Chicago University Convocation, the other day, Prof. Von Holst, the eminent German scholar domiciled in America, who has made a life-study of republican institutions and has written a constitutional history of the United States, set forth in language at once truthful and impressive the impending dangers and the surest safeguards of the Republic.

In his view the perils are grave and multiplied, and demand on the part of the American people immediate and careful attention. The earlier perils which have hitherto engaged the attention of the nation must largely disappear and new and larger issues come to the front. Speaking of the American people, he says: —

"My conviction has steadily grown upon me and taken deeper root, and what they have done thus far have been but easy tasks in comparison to the problems in store for them. At first sight that may seem extravagant and preposterous, but reflection will, I think, compel all judicious observers to come to the same conclusion. The most careful scanning of the horizon does not reveal to my eye the smallest cloud which could be suspected as the centre of an approaching cyclone. Not the slightest basis is offered for the apprehension that the American people will ever again be called upon to make a supreme effort, as when the Articles of Confederation were supplanted by the Constitution of the United States, or in the Civil War. But if history teaches one lesson more forcibly than another, then it is this — that a crisis requiring supreme efforts is not what States and nations have to fear the most. . . . . The crucial test of a people's vital forces is to obviate great crises by working out in a humdrum way the problems presented by its humdrum political and social life."

The magnitude of our dangers is forcibly set forth in the following language: —

"Everything the world has seen heretofore in this respect is in comparison dwarfed almost into insignificance. The unparalleled rapidity of their material development as to wild territory brought within the pale of civilization, population and wealth, the just boast of the past, is becoming a source of the greatest dangers for the future. Circumstances, with irresistible force, compel them to press onward with an intensity and impetuosity, absorbing so much of the time, strength and attention of the people that it is next to impossible to attend to the perfection of what has already been achieved to the extent and in the manner it ought to be done. The child is already born that will live to see the day when the area of the present Union is inhabited by one hundred and fifty millions; and to make democracy work as well with a nation of one hundred and fifty millions as it did with a nation of sixty millions is in itself no easy task. More than enough of elbow room has been one of the main causes of the successes that have been thus far attained. This elbow room rapidly diminishes from year to year, not only with the growth of population, but also by that peculiar feature of modern economical life, the accumulation of enormous wealth in a few hands — individuals and corporations — with a tendency to crowd out or swallow up all small competitors."

Besides the advance of population, we have the ugly social, labor and city questions. Socialism comes in from the Old World and finds abundant nourishment in our virgin soil. The rare opportunities afforded in our great country for the acquisition of large wealth provokes labor to assert and defend its rights. The American laborer has an advantage never before enjoyed by the laborers of any age or land. The present tendency to centralization in cities and large villages is recognized as a grave peril, especially as our cities are of recent growth and lack the conservative forces which anchor the great cities of the Old World, with their nuclei of native population and ancient historical associations. The cores as well as the outer sections of most of our large cities are composed of new people, and hence they have no venerable traditions. But what makes our city problem a double danger is the fact that our main cities are dominated by foreigners, many of whom persist in retaining their foreign ideas and habits and resist the assimilating tendencies of our American civilization. These immigrants come from a wider area than formerly, and avow their purpose to retain the languages, habits and religions of their European homes. That is, they intend to establish foreign nations on the territory of the Republic, which can by no means be allowed. All who inhabit America must become Americans.

But, in spite of these perils, the Professor is hopeful for the future of American institutions. The country has the advantage of being separated by the Atlantic from the monarchies of the Old World, and here democracy is dominant. Nobody from without or from within can overthrow the Republic except the people themselves. So long as they remain true to themselves and to the principles bequeathed by the founders and defenders of the Republic, the country will remain secure.

Prof. Von Holst finds the best safeguard against these perils of the nation in the moral influences attendant on the multiplication of educational institutions. Excellent and serviceable as are many of those already founded, he thinks no one of them is comparable to the great universities of Europe. They are universities in part; but the time has fully come when a proud nation of sixty millions should be satisfied with nothing less than the founding of several universities of the highest grade, amply endowed and devoted to large and liberal learning, and whose professors, so far from being satisfied with the drill of the school-room, should advance the boundaries of knowledge and make new contributions to letters and science. The time has gone by to talk of humble institutions for a plain, democratic people; the moral elevation and safety of the people demand the very best educational facilities, not simply because they furnish the best scholars and professional experts, but rather because they produce "independence in thinking and a lively sense of individual responsibility," "the twin pillars on which the dome of democratic liberty rests." Such large and liberal institutions will be among the best conservative forces of the Republic. The pillars of intelligence and responsibility will support the increasing weight of the dome and provide against the emergencies and crises of the future.

"To guide the student systematically to ever-growing independence in thinking is the only way to make him properly conscious that a grave responsibility attaches to thinking, *i. e.*, that correct thinking is not only intellectually, but also morally, a duty toward one's self and toward one's fellow men. If that were better and more generally understood the records of vain regrets in the lives of individuals and of nations would be reduced by more than one-half. And nowhere is there more need of it than in this democracy, where everybody is required to do his own thinking, not only for his private affairs, but also for the common affairs of all — in community, State and nation."

The scholarly "remnant," of which Matthew Arnold made great account, needs to be indefinitely enlarged to temper, elevate and mold the vastness of the growing democracy, "the unsound majority," from which our main dangers are likely to come. The lights of science and religion, as the pillar of fire and cloud, are indispensable to guide the coming millions along the desert way to the Canaan of peace and plenty.

If the forecast be correct, it is a hopeful sign that so many of our wise and able men have turned their attention in the same direction. Great scholars point to the higher education as an important safeguard, and the millionaires are beginning to turn the streams of their benevolence into this desert, causing it to blossom as the garden of the Lord. Stanford and Rockefeller are planning the largest things, as are also the founders of the American University at Washington. The German Professor would have us increase the number of these foundations and secure their ample endowment as the best protection to the people and as the true glory of the nation.

The American Sabbath Defended.

We read of the British and Continental Sabbath, as well as of the Jewish and Puritan Sabbath. The terms show that the state and the nations have an interest in a day of quiet, of rest, and of worship, no less than the church and church members. The Pilgrims and Puritans in America were wiser than the Reformers in Great Britain and on the Continent. Milton, Knox, Calvin and Luther refused to found the observance of Sunday on the fourth commandment or any other Scriptural law. The Puritan view, formulated in the Westminster Confession of faith, held that the spirit of the fourth commandment is universally and perpetually binding. It prevailed in Great Britain except in Ireland, and in the United States. It prevailed in the north of Ireland among the Protestant Scotch-Irish, who are a large and valuable element in cosmopolitan America. The Roman Catholics and Lutherans of the Old World are largely responsible for the division of the Sabbath into a holy day and a holiday. The Puritans, so far as they erred, erred by excessive strictness. The Catholics and Lutherans have not been strict enough.

The advantages which England and the United States possess over the Continent is that the civil law favors a day of rest, of freedom for worship, and of suspension of business and amusements. This is an advantage, notwithstanding the violations of the laws and the official refusals to enforce them. There would be much more business than there is, and a lower grade and a larger volume of amusements, but for the restrictive and prohibitory statutes. There is a reaction in Germany, legal and social, in favor of reducing business and affording the leisure needful to attend religious services. The same is true of some other parts of the Continent, inclusive of France and Switzerland. But any reformation will necessarily be slow.

We are confronted with the fact that strong alliances have been made to introduce bodily into our Americanism the Continental Sabbath, robbed even of its semi-religiousness. Chicago and the World's Fair and the Illinois Legislature, together with Washington and Congress, are and are to be storm-centres for the destruction or maintenance of the American Sabbath. ZION'S HERALD predicted last July that the conflict was not over, and would not be until the World's Fair is closed.

Meantime, we deem it wise to introduce every new witness who believes and affirms, as the result of travel and observation, that the old, traditional, historic, quiet American Sabbath is an institution that ought not to be sacrificed to Mammon nor to an epicurean mode of living. Hon. John M. Francis, ex-Minister to Greece, Portugal, and Austria under Presidents Grant and Arthur, recently read a lay sermon on "The Continental Sabbath," in the Unitarian Church, Troy, N. Y. He is a Unitarian. He is one of the oldest journalists in the State of New York. He has made the tour of the globe. He sustains all that has been said repeatedly of the formal religion of the Continentalists on Sabbath mornings. He speaks as follows of a scene in Munich, 1871, at the Congress of Old Catholics: —

"No hilarious dinner occasion in this country, not even the Fourth of July affairs in former times, ever excelled the festivities of these 'Old Catholics' on that occasion. There were toasts and cheers and sentiments drank with boisterous 'good time' demonstrations of mirth and pandemonium of noises, which my good old American friend who sat beside me characterized as 'shocking irreverence' on this holy Sabbath day! His high hopes of practical Protestant accession from the work of these 'Old Catholics' suffered rude decadence on account of such sacrilege of the holy day, as he regarded it. But, after all, it was for them the time for such festivity. It was the Continental, holiday Sunday."

Mr. Francis summarizes his conclusion in favor of the old and better order of things in this country: —

"Would the Continental Sunday do with and for us? I think not. The education of a people, the established habits of centuries, the ways of life from father to son right along the line of ages, give distinctive types of humanity, types that have their expression in social and religious life. And as they bear with them opposing customs in one country from those of another, the radical change in either from one to the other would produce abrasions and conflicts detrimental to the common welfare of the people whose organic systems it is proposed to revolutionize. Such changes, if even desirable, must be gradual to prove beneficial. There are many reasons I need not stop to enumerate at any length why the Continental Sunday would not be desirable for us: First, because of the cosmopolitan character of our people, and their free and easy methods in the sense of liberty to act and talk and do, there would inevitably be a considerable representation of the disorderly element among masses of people assembled on a Sunday to have a time of it, with little or no restrictions upon drink. There must in the same interest of the common good be limitations to Sunday indulgences with us, indulgences that prevail on the European continent without restriction, and which from inbred habit and regard for peace and law are tolerable, if not beneficial. Second, proper respect for the opinions and convictions of our people, of the great majority of those who have been brought up to reverence the Sabbath day, forbids Continental Sunday indulgences in their full blast of amusement-going on that day. It would be a rude attack, fraught with great evil, upon that reverent power which has constituted the greatest factor of our Christian civilization."

General Butler.

Benjamin F. Butler, who was born in Deerfield, N. H., Nov. 5, 1818, and died in Washington, D. C., Jan. 11, 1893, had a very remarkable career as lawyer, politician, soldier and capitalist. Though the means of the family were small, his eagerness for knowledge took him through Exeter Academy and Waterville College (now Colby University), from which he graduated in 1838. Entering on the practice of the law in Lowell, he achieved success and a fortune at the bar. Though eminent as a civil lawyer, his specialty was the criminal law, where his peculiar resources, such as his audacity, scrutiny of witnesses, and severe or even rude treatment of counsel on the other side, found scope and encouragement. His wide learning, tenacious memory and alertness enabled him to take advantage of the technicalities of the law and any new turn in the case before the court.

Though he came of military stock — his grandfather having fought as a captain under Wolfe at Quebec, and his father, in the same capacity, under Jackson at New Orleans — General Butler was not, as a soldier, a success. His instinct was that of the attorney rather than of the military adept. With immense capacity, energy, readiness and courage, he lacked the insight of the great military leader. He could read a case in criminal practice, but he could not divine a military movement; the day was lost before he came to comprehend the situation. While he lost in reputation at Big Bethel and on the James, he won in his military administration at New Orleans, where his peculiar qualities and methods were brought into requisition, securing the applause of Union men, but the utter detestation of the rebels. And, in fact, the dislike was not all on one side, for we have to confess he was the worst hated man in the nation.

Though General Butler had the large capacity of a statesman, his methods and aims in politics were all those of the short-sighted politician. He acted for today, and often in a manner sure to block his way tomorrow. As a political leader he was full of strength and weakness, having much clay mingled with the iron of his composition. The elements of the eminent politician were not born in him. The battle won by his strength was sure to be lost by his weaknesses. He had no political convictions. His principles were expedients to aid the case in hand, and that case was usually Benjamin F. Butler. Unlike Mr. Blaine, General Butler had no command over his subordinates outside the handful who adhered to him for the spoils. The camp managers were against him. It was the shout of the raw people that took him into the gubernatorial chair in spite of the camp lieutenants. The fact is, that General Butler was never implicitly trusted by the leaders of either party, or by the conscience of commonwealth or nation. They regarded him as a trickster, upon whom reliance for steady, consistent and wise action could not be placed. For this reason the generous things he often did were seldom placed to the account of principle and duty.

We have in him the case of an intellectual giant struggling up to immense notoriety, and yet for the lack of ingenuousness, plain dealing, and steadiness in a great purpose, standing shorn of his strength and discredited by his own generation.

A Revival the Greatest Need.

We are encouraged to learn from many correspondents that a gracious spirit of revival is manifested in many of our churches. We hope it may become general throughout our patronizing Conferences, and indeed in the entire church. Rev. Geo. W. King, of the First Church, Taunton, sends this cheering word: —

"Your symposium on 'Revivals' is very timely. We are in the midst of a gracious work in this church. It broke out Sunday night in our League and second service. Thus far thirteen have sought and found the Lord. Pray for us!"

Rev. R. L. Bruce, of St. Albans, Vt., writes: —

"On the evening of the day that the HERALD arrived with symposium on Revivals, we had seven young men and four young women at our altar. 'And the power of God was present to heal them.'"

And one of our presiding elders pours out of his burdened soul this urgent request: —

"Many charges are having some revival interest. If we were just hungry for souls and would pray and toil as we ought, Pentecost would be repeated on every charge. Give us a blast on your bugle that will rouse us up in the might of God to eclipse all past victories!"

Let the extra meetings continue in the churches afternoon and evening. Often the few faithful and believing souls who gather for an hour in the church in the afternoon for prayer enter into that peculiar state of spiritual exercise, anxiety and expectation which becomes the best promise and harbinger of the revival. Let minister and church be absorbed with the purpose and aspiration to see a revival upon every charge!

PERSONALS.

— Bishop Goodsell is receiving a royal welcome from the Methodism of the Pacific Coast.

— Rev. Dr. A. McKeown, who was very ill about a week ago, is reported as convalescing.

— Principal C. C. Bragdon cabled on Friday of last week from Gibraltar that his party had a safe but stormy passage to that point.

— Prof. Daniel Dorchester, jr., will contribute a paper to the January number of the *Andover Review* upon "Browning's Philosophy of Art."

— We were favored with a pleasant call last week from Rev. A. Sutherland, D. D., general secretary of the Methodist Missionary Society, Toronto, Canada.

— Bishop Galloway, of the Methodist Episcopal Church, South, told the Louisiana preachers not to nominate a man for the board of stewards who was not a subscriber to the Conference paper!

— A bas-relief of Henry Ward Beecher was placed last week in the vestibule of Plymouth Church and unveiled with appropriate services. It is the gift of members of the church and congregation.

— Rev. Dr G. W. Gray will deliver an address before the World's Fair African Congress, on "What the Methodist Church has done for the Negro in the South." That is a very fitting appointment. Dr. Gray is at home upon that theme.

— The *Northwestern* in last week's issue says: —

"Rev. Dr. W. S. Studley, of First Church, Evanston, who has been seriously ill with pneumonia, is now steadily recovering, and his physicians see no reason why he may not now be considered wholly out of danger."

— One of the notable men of the Congregational Church is Dr. George D. Herron, now of Burlington, Ia. In a peculiarly happy and forcible degree he apprehends the Gospel of Christ and adapts it to the problems of the hour. We especially recommend to the favorable attention of our ministers the two small volumes from his pen which have appeared during the year — "The Plea for the Gospel" and "The Call of the Cross."

— Bishop Goodsell closes his contribution in the current number of the *Methodist Review* with these appreciative words: —

"In Dr. Bowne, of Boston, the Methodist Church has the most eminent of living American philosophers; in Professor Winchester, the greatest American master of English literature; and in Professor Moore, of Chicago, but just from Evanston, the most brilliant American mathematician."

— We are very much gratified with the conscientious and fearless course of Mayor J. C. Brock, of New Bedford, in his treatment of the liquor question. *The Voice* of New York has this appreciative paragraph: —

"New Bedford's liquor fraternity feel the difference already under a prohibition mayor. One of the very first acts of Mayor Brock after his inauguration last week Monday was to seize a quantity of illicit liquors. He then dismissed the old chief of police, responsible for the lax enforcement of the law, and appointed a trustworthy official in his place. If New Bedford votes no-license next year the citizens need have no doubt that prohibition will prohibit with Mayor Brock again at the helm."

— The well-known colored evangelist, Mrs. Amanda Smith (whose present address is 2940 South Park Ave., Chicago, Ill.), is busy getting out an autobiographical sketch of her life. It will be a very interesting book, for she has had wide and varied experiences, as well as long and deep ones. She was born a slave in Maryland in 1837, and never went to school but three months. She was soundly converted in 1856, in Pennsylvania, and in 1868, under the preaching of Rev. John S. Inskip, she was wonderfully blessed a second time. She had been twice married and twice widowed. It was not until 1873 that she felt called of the Lord to enter upon evangelistic work, since which time, in America, Great Britain, India, and Africa, she has made full proof of her ministry. We regret to learn that her present feeble condition of health has compelled her to decline the appointment of national evangelist tendered her by the W. C. T. U.

— Mrs. Dr. A. Lowrey has raised $1,000 in $100 offerings for the Woman's Foreign Missionary Society, which has been applied to the debt on the building in Montevideo, South America.

— Miss Kate B. Blackburn, who left New York on Nov. 23 for Bulgaria, under appointment of the W. F. M. S., has arrived safely in Loftcha after a pleasant, though lonely, journey.

— Rev. Jacob Todd, D. D., of Trinity Church, Philadelphia, who for the past seven years has not been able to see clearly with both eyes, has now fully recovered his sight, being able to read the finest print.

— At the last session of the Worcester Preachers' Meeting resolutions were unanimously passed eulogistic of the life and work of Rev. J. H. Twombly, D. D. The official board of the Newton Lower Falls Church, which he served, unanimously passed similarly eulogistic resolutions.

— The German interests of the Western Methodist Book Concern in Cincinnati, Chicago and St. Louis have been placed under the management of Mr. Henry C. Dickhaut, for forty years connected with the House. Mr. Dickhaut was lay delegate to the General Conferences of '72, '76 and '80.

— The *Pittsburgh Advocate* says that Rev. J. C. Hull, formerly of West Virginia, but now of Minnesota Conference, has been spending several weeks among the scenes of his boyhood, near Leander, Fayette Co., W. Va. Bro. Hull was for a little time connected with the New England Southern Conference and stationed at St. Paul's Church, Fall River.

— Rev. W. Gordon, of Brookfield, at the request of the Worcester Preachers' Meeting, prepared a paper upon "How Can We Increase Our Efficiency as Christian Ministers?" As he was unable to read it on the 9th inst., on account of failing health, it was read by his daughter. The paper is so brief, excellent and suggestive, that we shall publish it at an early date.

— A reception was recently given in St. Mark's Church, New York, to Rev. J. W. E. Bowen, in honor of his election as assistant corresponding secretary of the Missionary Society of the Methodist Episcopal Church.

— That was a generous and magnanimous tribute which Senator Morgan, of Alabama — in many respects the ablest Democrat in the Senate — paid to Senator Hoar, when he declared in a public speech: —

"I should be willing to trust every dollar that will ever be in the Treasury of the United States for expenditure into the hands of a man like the Senator from Massachusetts without bond or without security, just upon his record, his history, and what I know to be the principles which have controlled his action."

— Rev. W. H. Thomas, D. D., of Lowell, who was chaplain in the Army of the James under Gen. Butler, and otherwise occupied positions of trust that brought him into most intimate relations with the dead commander, delivered an able and eloquent funeral address upon him in St. Paul's Church, on Sunday evening, which was published in full in the Monday morning edition of the Boston *Journal*.

— Grace Greenwood, describing in the *Independent* an evening spent in Washington before the war, says: —

"During that first evening several intimates of the family dropped in. One was a portly gentleman of middle age, with a handsome, symmetrical face not unlike Napoleon's in contour, but marked by a sleepy good-humor when not especially roused; and it was decidely rouse-able. This was Senator John P. Hale, and hale and hearty was he, though a good fighter. Another was a tall, grave, stately man, quite of the old, classic type, as senator and orator, for he was dignified to haughtiness, and spoke with a slight Demosthenic impediment. This guest, whose face I noticed betrayed as much sensitiveness as pride, was presented to me as 'Senator Chase, of Ohio.'"

— Rev. J. E. Robinson, D. D., sends the following sad intelligence from Bombay, under date of Dec. 15: —

"Bishop Thoburn's numberless friends in America will grieve to learn that within two days of his arrival in India, and while tarrying in Bombay to look into various mission matters of importance, the crushing tidings of the sudden, unexpected death of his child, Grace, aged four years and two months, of congestion of the lungs, reached him. Mrs. Thoburn and the winsome little maiden had preceded the Bishop by only three weeks, and their home at Calcutta was once more being re-established, when this heavy blow fell. The melancholy satisfaction of seeing the beloved child's remains laid in the grave was not afforded him, as early interment is the rule in this tropical clime. The gentle spirit forsook its exquisite habitation in the early morn of Dec. 14, and the latter was hidden from sight forever in the afternoon of the same day. Bishop Thoburn could not reach Calcutta before the 17th."

We subjoin, also, a note received from Bishop Thoburn, dated Dec. 14: —

"Arrived here Monday evening, and stopped to hold Annual Conferences and also attend the Decennial. Was startled this morning by a telegram from Calcutta announcing the death, from congestion of the lungs, of our dear little daughter Grace. She was a little over four years of age, bright and promising. I am 1,400 miles distant, and cannot see the little face again, but I can wait till I see its radiant light above. We are alone again, but the eternal God is our refuge still."

BRIEFLETS.

Will M. L. A., who sent a poem entitled "At Twilight" to this office, please forward name and address?

The *California Christian Advocate* of San Francisco and the *Pacific Christian Advocate* of Portland, Ore., came to us last week in the magazine form.

The late Miss Mary Allen West was accustomed to say that the three prime qualifications for Christian workers are Grace, Grit and Gumption, these three; but the greatest of these is Gumption.

We are happy to announce that the entire indebtedness upon the Immigrants' Home at East Boston has been paid. This fact should occasion especial gratification to our New England Methodism.

The Year Book of the Unitarian Congregational Churches for 1893 shows that there are in that body some 450 churches with 348 settled ministers, and that over 100 churches are without settled pastors.

The report of the quarterly meeting of the New England Branch of the W. F. M. S., which will be found on our 5th page, will be read with tender interest because it was so largely a memorial service for the late Mrs. W. F. Warren.

"The magnificently damnable exhibit which iniquity has made in our city," is the language in which Dr. Parkhurst of New York characterizes the practices which the authorities allow to go unwhipped of justice in that metropolis.

Miss Mary E. Lunn, superintendent of the Deaconess Home at 45 East Chester Park, is rejoicing in an additional donation of $100 for the Deaconess Hospital from an interested but modest friend of the enterprise. We hope this generous act will provoke others to similar beneficence for this urgent cause.

The annual address before the New England Methodist Historical Society will be delivered by Rev. Charles W. Wilder, of Dedham, in Wesleyan Hall, Boston, on Monday next, Jan. 23, at 10 30 A. M. His subject is, "The New England Annual Conference *versus* Slavery and Caste." The public are invited.

These winter days should be utilized for much reading and thinking; therefore we have planned to supply not only what is interesting and varied, but also strong and thoughtful papers. We are especially fortunate in our contributors for this issue. Indeed, every page of the paper will challenge careful and prolonged attention.

The ceremony of turning the first sod of the Syria Ottoman Railway, connecting the port of Haifa with Damascus, recently took place at the foot of Mount Carmel. Mrs. Willing, wife of the president of the company, performed the function in the presence of the principal Mohammedan notabilities of the district and some 15,000 of the inhabitants.

We are under obligation to Mrs. Ellen M. Everett for a copy of the Report of the Nineteenth Annual Convention of the Massachusetts Woman's Christian Temperance Union, which was held at Brockton, Oct 18–20. Surely all white-ribboners of the Old Bay State will hasten to procure a copy of this invaluable document at headquarters, 171 Tremont St.

We are sorry to read in the *Christian Witness* of last week such an ungracious and unjust statement as the following: —

"A great many ministers are anxious to reform drunkenness and make politics clean, who would turn a member out of the church who had a clean heart."

It is our privilege to know the ministers very intimately, and we are not acquainted with one against whom such an accusation is justifiable.

It has been well said that "Nothing is troublesome that we do willingly." There is deep philosophy in this, capable of constant application to practical life. It is the secret of happiness, the essence of the truest and highest Christian experience. He whose will is in perfect harmony with God's, so that whatsoever comes to him to do he does willingly and heartily, loving it for the sake of the Father who sends it, finds nothing really troublesome, and so lives always in the sunshine.

The following paragraph just written for the *Evangelist* by Dr. Theodore L. Cuyler is especially pertinent at this hour: —

"Many churches may be recognizing their somewhat disabled condition. There is a strong temptation to resort to some new devices in order to attract a congregation, or to arouse an interest, or to keep afloat under bad leakage. Good friends, the new thing you need is a new inpouring of the Holy Spirit. If a Moody or a Mills came to you, they would bring no new Gospel. One 'week of prayer' is not enough."

The London *Independent and Non-Conformist* says that "Dr. Parker gave none too dark a picture of the ephemeral value of public favor when he recently said that 'as long as you can entertain the public, or in any sense supply a felt necessity on the part of the public, then your June will be a long month; but when your throat fails, or your voice gives way, or when you are in some kind of perplexity or sorrow, the public, the great baby public, cares exactly one snap for you.' It is hard to realize, and harder to admit it, and yet it is only too true."

The generous appreciation of our elderly readers, as it finds expression in the renewal of the subscription, is a source of great encouragement. Our readers will be interested in the following notable case: —

"It may be of interest to you to know that Mrs. Relief Harrington has taken ZION'S HERALD for sixty-five consecutive years. She has witnessed the growth of the paper from a small sheet to its present size. Although in her ninety first year, she reads the paper with great pleasure and watches for its arrival each week with eagerness, as it brings news of the church in which she is so much interested."

Rev. Frederick Burrill Graves, so well known to our readers, will soon make an extended tour into the Southland, visiting not only its principal cities, but tramping and riding through its rural districts in order to study all classes of the people, the institutions of the land, and its industries. He will enter the South with the kindliest feelings towards its people, and is instructed to report what he sees and to declare his impressions with unrestricted personal freedom. Such a series of articles as our correspondent will take especial pains to prepare himself to write, will not only prove very interesting, but of permanent value.

W. H. Spear, of New Haven, Conn., under date of Jan. 10, sends the following encouraging information: —

"A grand temperance movement on the lines of Gospel work, non-political and non-sectarian, has been inaugurated in this State by Thomas Edward Murphy, the noted temperance worker, son of the equally noted Francis Murphy. As a result, all New England is becoming aroused on the subject, and is on the eve of the most remarkable gospel temperance revival it has experienced in a quarter of a century. Letters from all sections are pouring in upon Mr. Murphy asking his aid in starting the work. Thousands of hard drinkers are being rescued and many of them have been converted and brought into the pale of the church, and much good is being done."

Rev. R. McCheyne Edgar, of Dublin, in his recent volume on "The Gospel of a Risen Saviour," says that even "in such a country as France, where there is, perhaps, the least amount of Sunday legislation, the public offices and the Bourse must be closed on the Sunday, and no notary can act officially on that day; and although a note may be held good which is given on Sunday, payment cannot be demanded on the holy day. In spite of all Sunday desecration, therefore, the institution so holds its ground, and is so imbedded in the arrangements of society, that its abolition would be found, as in France at the Revolution, more troublesome than its continuance."

Lincolnshire, England, is virtually the cradle of Wesleyan Methodism. The Wesleys were born, and spent the earlier part of their lives, in the quiet little village of Epworth. Naturally, therefore, Methodism holds sway throughout the county, dividing the influence with Episcopalianism. Congregationalism has a firm hold in Lincolnshire, but its opportunities of spreading are hampered and fettered by the decreasing population in the county towns and by the great

distances and inadequate means of communication between the churches. There are over forty churches and missions in the county, providing accommodation for some fifteen thousand people.

The funeral of Mrs. Harriet M. Warren, wife of President Warren, was held Jan. 10, at 2 P. M., at her late residence on Broadway, Cambridgeport. There was a large attendance of friends from the Harvard St. Church, of which the deceased was a member, from Boston University, and from the circle of her associates and helpers in the W. F. M. Society. The service was brief and simple, confined entirely to the reading of the ritual of the church by Rev. C. S. Rogers, D. D., pastor of the Harvard St. Church, assisted by Dean W. E. Huntington, of Boston University. Hymns were rendered by a quartet of mixed voices from the University. The floral tributes were numerous and beautiful. The burial was at Mt. Auburn.

Christopher Wordsworth (1807–1855) wrote a beautiful evening hymn, "The day is gently sinking to a close." Its sentiments suggest a beautiful picture, "Christ Walking on the Sea," by Paul Delaroche (1797–1856), the great French painter. Poem and painting alike appeal to the heart. The Christ, a distant yet approaching figure, moves in His own light and glory, quieting the storm and preparing to give the consoling message: "It is I, be not afraid."

"Thou who in darkness walking, didst appear
Upon the waves, and Thy disciples cheer,
Come, Lord, in lonesome days, when storms assail,
And earthly hopes and human succors fail!
When all is dark, may we behold Thee nigh,
And hear Thy voice, 'Fear not, for it is I.'"

The First M. E. Church, Knoxville, Tenn., Rev. T. C. Warner, D. D., pastor, took the annual collection for the Freedmen's Aid and Southern Education Society, on Sunday, Jan. 8, realizing, as the result, $301. Drs. Spence and Cooke, of U. S. Grant University, were present, the last-named preaching with great acceptability morning and night. Dr. Spence, under whose presidency Grant University has spent almost its entire twenty-five years of history, followed Dr. Cooke with stirring appeals on behalf of the Society. The offering made by the people goes directly to the benefit of Grant University, and will be used to aid in the completion of the John A. Logan Hall of Science, arrangements having been made to that effect with the secretary of the Freedmen's Aid.

Among the sayings of Arminius, the great theologian of Holland, to whom Methodists owe so much, the following is one which has the genuine ring of pure gold, and should be widely circulated: "I should be foolish were I to concede to any one so much of right in me as that he should be able to disturb me as often as he had a mind. Be this my brazen wall — a conscience void of offense. Forward let me still go in my search after truth, and therein let me die with the good God on my side, even if I must needs incur the hatred and ill-will of the whole world." Forward indeed went that noble spirit in this grandest of all searches, and he did not die until he had added much to man's knowledge of the truth, although, alas! the ill-will of the fierce world about him told so heavily on him that he died at the age of forty-nine, worn out by the uncongenial controversies into which he was driven.

We intimated last week that our readers would probably be favored with a series of letters from Dr. W. B. Palmore, of the *St. Louis Christian Advocate* of the Methodist Episcopal Church, South, who is to make a prolonged trip to Africa and other countries of special interest. Since the issue of the last paper, Dr. Palmore's response to our request has been received, and it evinces such a fraternal Christian spirit that we venture to give it entire for the gratification of our readers: —

"Your letter breathing such a broad fraternal spirit just received. I expect to sail the last week in February or the first in March. Yes, I will write you six letters — one from Africa, one from Spain, one from France, one from the British Isles, one from Italy, and one from South America. I am glad we live to see the day when your most excellent, time-honored ZION'S HERALD invites to her pages the pen of a boy who surrendered with the last army of the 'lost cause.' Long may it wave and never waver!"

The seminary at Bucksport is suffering a severe experience. A lady member of the senior class who has, in the past, been at times subject to severe throat trouble, took cold, and a case of tonsilitis developed into probable diphtheria. Immediately on the discovery being made by the attendant physician, in order to remove as fully as possible the anxiety of patrons, Principal Chase advised suspension of school duties, to which the local trustees promptly agreed. The school had just reached the middle of a term remarkable for the number in attendance, freedom from disturbing conditions, and a steady religious interest. The preceptress, Miss Wilson, is assisting the parents in caring for the invalid, who will, it is hoped, soon be out of danger. It is expected that, after all difficulties have been removed, the labors of the term will be speedily resumed.

Rev. A. C. Rose favors us with the following paragraphs suggested by reading our last issue: —

"I like your idea of editing the *Review*. Let us have new ideas of old things good and true.

"Let some scholar tell us that Elohim in the first verse of the Bible was written by Moses Elohinu. '*Our* God made the heavens and the earth.' Some dim-sighted old scribe in copying blended the *n* and the *u*, so making an *m*, and we poor fools have been copying the old scribe ever since, and call it the magisterial plural. Nonsense!

"Let us learn how tender our Jesus was to little children as evidenced by His words in raising the little daughter of Jairus. Mark says He spoke to her in Hebrew: 'Talitha-cumi.' And it should be translated: 'My dear little girl, come to Me.' That's the tenderness of Jesus to little ones.

"Have Bishop Newman tell us how we can *annihilate* the liquor traffic without *prohibiting* it. I am for its annihilation, and so I am a Prohibitionist for that end; but if the Bishop can show us a better way, let him do it."

The demonstration of the unemployed at St. Paul's Cathedral in London on a recent Sunday was entirely orderly. Some 2,000 men, with all the Tower Hill leaders, marched up to the cathedral shortly before the service opened and took three times the number of seats reserved for them. Canon Henry Scott Holland preached a sermon full of sympathy with them. He spoke at length of the need of social reforms to relieve the sufferings of the working people, and assured the men present of his hearty co-operation in all legitimate efforts to better their lot. The men listened attentively throughout the service, and as they were forming in line outside the cathedral afterward, cheered for the Canon repeatedly. It is the supreme business of the church, through its ministry, to remove the impression — which should never have existed — that it is not in closest sympathy with the laboring classes. The common people heard the Carpenter gladly; they should hear His disciples also with gladness.

An interesting work has been commenced among Spaniards in New York and Brooklyn by Rev. C. A. Moya, who came some months ago from Mexico. On the evening of Jan. 10, 8 probationers were received into full connection, and, with the wife of the pastor, who was received by certificate, were constituted the First Spanish M. E. Church of Brooklyn, by Rev. B. M. Adams, D. D., presiding elder, at the Sands St. Church. Rev. Dr. S. L. Baldwin offered prayer, and made an address to the new church. A meeting of the Epworth League of the Sands St. Church was in progress in the chapel. On invitation of the pastor, Rev. Dr. S. L. Beiler, the Spanish members visited the meeting, sang in Spanish, and joined in the English singing, after which they were welcomed with hearty handshaking by the members present. It was a very pleasant occasion to both Americans and Spaniards. Mr. Moya also has a Spanish Sunday-school at the Nostrand Ave. Church in Brooklyn, and holds a Spanish service regularly in Asbury Church, New York. He has over forty probationers on his roll — mostly Cubans, living near the churches named.

As we go to press, announcement is made in the daily papers of the dangerous illness of ex-President Hayes with angina pectoris.

Rev. J. S. Bridgford, of Burnside, Conn., writes: —

"Our church at Burnside, Conn., New England Southern Conference, was burned to the ground yesterday (Jan. 15). The fire, which caught from the furnace, was discovered at the close of morning service. The building was insured, but will not cover the loss, which is heavy for the people to bear."

The Providence *Journal* of Jan. 9 contains the abstract of an able and well-balanced sermon preached by Rev. J. A. L. Rich, of Central Falls, upon "The Press as an Educator." It is encouraging to find a minister who appreciates the good as well as the objectionable features of the public press. We reprint the generous paragraph relating to the reporter: —

"Referring to reporters, the speaker stated that a more heroic and faithful class of men would be hard to find; they were men who braved danger and endured hardships, that the people might be informed of what was going on; in times of great public danger, were the first at the front, and amid contagion and squalor told the public what was threatening its safety. Some of the greatest social improvements and moral reforms had been conserved and maintained by the inquisitive reporter, probing the evil to the last analysis, that the people might be forewarned as well as forearmed against the menacing danger. Let it not be forgotten that many of these men, whose business it is to seek information and secure the latest news, whose labors are so difficult and whose duties are so exacting, and for whom little sympathy is expressed, are from the homes of the refined and the cultured, and not a few from the classic walls of colleges and universities, of sterling character and marked ability."

Attention, Epworth Leagues!

DEAR EPWORTH LEAGUERS OF THE BOSTON DISTRICT: The Boston Church Extension and City Missionary Society have rented a large house at 18 Charter St. in the North End of Boston as a centre of Methodist influence and work. Some of the Epworth Leagues have already largely furnished the house, and it is proposed to make it the residence of an Epworth League Settlement. Some graduates and undergraduates of the Boston University School of Theology — a young Italian missionary and three lay Epworth Leaguers — are already in the house. We want seven more earnest Christian workers, members of the Epworth League, to live there and go from it to their daily work, but to bring to it their Christian presence and spirit. It is hoped to make this a sort of centre of the overflow of gift and energy on the part of the Mercy and Help department of each League on the district.

The Epworth League, representing as it does the Methodism of today and tomorrow, must be interested in the problem of the evangelization of the cities. Whoever rules the cities will soon rule the State and the nation, and dictate the standards of civilization. The Epworth League must do its part to capture and control the cities for Jesus Christ.

Rev. S. W. Naylor, field secretary for the Epworth League Settlement, will gladly visit any League on the district where dates can be arranged, and explain the purpose and scope of the work at large.

In the blessings which we pray that the New Year may bring to you, we trust your heart may overflow with generous interest in this new home missionary enterprise!

LOUIS ALBERT BANKS,
President Boston District Epworth League.
W. G. COLESWORTHY, Cor. Sec.

Day of Prayer for Colleges.

By direction of the General Conference this service is to be observed on the last Thursday in January, which comes this year on the 26th. There is no measuring the importance of a right observance of this day. The forty thousand young people in our church schools constitute a factor in solving the grave problems of church and state which cannot be overestimated. It is hoped that every literary institution in Methodism will make this the great day of all the year. It has repeatedly proved to be such in many of our colleges; a far-reaching and glorious revival of religion has had its origin in the wise and faithful use of the opportunity which the day presents. Often has the writer seen scores of unconverted students awakened and saved on this day and a gracious work begun which brought hundreds of noble youth into the kingdom and service of Christ. And these same converts are today leaders of the Christian hosts in all lands.

There are thousands more in our colleges which may be reached and brought to Christ in the same way. It pays well for every institution to give the entire day to religious services and wisely plan for great results. Will not every pastor, also, either have a special service, or use the weekly prayer-meeting for *this* object? Let the attention of every congregation in Methodism be called to our denominational schools, and prayer ascend from pulpit and vestry and household altar for revival flames to sweep over them and bring multitudes of their students to the new life in Christ!

C. H. PAYNE,
Cor. Sec. Board of Education.

Acknowledgment.

Rev. Walter Ela, presiding elder of New Bedford District, sends the following acknowledgment of receipts for the benefit of Rev. Justus H. Nelson, of Para, Brazil, to which we are glad to give space, and hope that other generous friends may be led thereby to make contributions: —

Prof. C. C. Bragdon	$10
College Friends, per Mrs. O. A. Curtis	18
A Friend, Exeter, N. H	2
Rev. F. J. Follansbee	3
" C. H. Ewer	1
" J. B. Washburn	1
Boston Preachers' Meeting	32

Bro. Nelson is in prison on a four months' sentence, and has costs to the amount of $75 to pay. Besides this, his wife has to carry his food to him daily, as the authorities do not feed their prisoners.

W. F. M. S.

[Specially prepared by MISS C. A. RICHARDSON, for many years closely associated with Mrs. Warren as recording secretary of the New England Branch.]

When a great and overwhelming grief enters a family, by death, its members at once gather for the exchange of sympathy and comforting assurances for meeting the affliction, vying with each other in affectionate testimony to the joy or strength the closed life has given to each personally. Such an occasion was observed last Wednesday, when the hospitable doors of the People's Church opened to the sisters of the Woman's Foreign Missionary Society, where, despite the inclemency of the weather, a large company gathered, bound by a common sorrow.

In the death of Mrs. W. F. Warren, a friend and leader of rare charm, of beautiful Christian character, and of exceptional abilities and usefulness, has been taken. It was fitting that a memorial service of tributes of affection and gratitude should take the place of the arranged program of the Branch quarterly meeting, and only the important items of business reports were presented. Mrs. Charles Parkhurst bravely occupied her accustomed seat, and Mrs. T. P. Richardson besought Divine grace and strength in this hour of bereavement.

A report from the Branch treasurer showed the receipts, with balance on hand, Oct. 1, 1892, to be $11,554.03. Disbursements, including permanent funds, $10 980 20. Balance on hand, Jan. 1, 1893, $573.83. It was also stated that $3,500, appropriated to building purposes, ought to be ready to send upon demand.

Mrs. Alderman, in her report, outlined the duties of the secretary of the Home Department, saying they would in no way change those of the Conference or district secretaries or lessen their responsibilities. The summary of the foreign work showed changes in Tokyo, Japan; revival work going on in Yokohama; especial awakening at Nagasaki; and that Miss Wilson remains at Nagoya, where the school work is encouraging. Mrs. Scranton's plea for more help at Seoul, corroborated by Bishop Mallalieu, is most earnest and piteous in its appeal for the millions in Korea starving for the "bread of life." The work in Peking, Tsun Hua, Nanking, and Foochow, in China; that of Miss Knowles at Calcutta, and the great interest in the important stations in India; and the work in South America, all indicated abundant labors and marvelous progress, with the increasingly imperative demand for more workers and more means to strengthen the work already established, and also to supply the fields so long waiting and pleading for help.

By action of the meeting, the name of the new office in which Miss Cushman had already been confirmed, was changed to Home Secretary.

Miss Cushman gave her first report, which showed carefully-prepared plans for vigorous work in the auxiliaries as well as in places where none exist. A list of speakers and other details of the work will shortly be published. Miss Cushman touchingly said, at the close of her report: "Today as never before we as a Branch thank God we are not heathen women; that to our hearts has come the sweet hope of a beautiful resurrection and the life everlasting. Our hearts bleed at every pore. We have seen the laurel wreath and the knot of purple ribbon. We know the gifted pen lies silent, the helpful hands are folded so still. We listen in vain for the clear, sweet tones of the voice we love so well; we know not where to turn for the counsel and help which have been so loyally ours through all the years. We are bereft indeed! We miss her; but, thank God! we are not heathen; we do not look for her in the cold grave! While she peacefully slept, our Lord came for her, and the pure soul that He had redeemed in His own precious blood joyfully left the weak, tired body and awoke in His own likeness — satisfied. I think of our 'Saint Elizabeth;' I think of her who gave her life in China; I think of her whose beautiful work in Japan was so soon closed for higher service in heaven; and I wonder if they have met and clasped hands. I think so. But I wonder if it was at the Gate, or down by the River of Life, or perchance near the great white Throne; and my heart says, 'They met her at the gate and gave her glad welcome.' I believe that no agency has done for the W. F. M. S. what the *Heathen Woman's Friend* has done. God only knows how souls have been reached and redeemed through the influence of its pages, how many hearts in this land it has drawn into earnest service for the Master. I wonder if He has told her all about it, and she sees now — what she could not see when she sent it out so often in fear and trembling — how much *she* has done to help answer the prayer He taught us: 'Thy kingdom come, Thy will be done on earth as it is in heaven.' As a Branch we would honor her memory. Shall we erect a costly slab in some cemetery? No! No! Let it be in some dark land — a school, a home, a hospital, that which is most needed, that which will bring most joy and blessing to our Christless sisters — and let it bear the name we shall ever love and revere."

After an intermission the meeting again opened with a helpful service of prayer led by Mrs. Daniel Richards, and Scripture reading. Never did the Corinthian chapters of St. Paul's assured hope of immortality resound with clearer meaning than while Miss Walden read them in utterance full of appreciation of their value and reality to the souls of those bowed in grief.

Mrs. J. T. Gracey, of Rochester, N. Y., from a stricken heart spoke of twenty-three years' association with Mrs. Warren in missionary labors, of her cultured and orderly mind capable of grasping high and low subjects, a mind thoroughly balanced, finding time for her own improvement that she might be able to help others. She had seen the sunshine of her nature, and her strong, living faith — all these gifts making themselves felt in an influence which could be said to girdle the world.

Mrs. G. M. Steele said: "We meet today under the shadow of a great bereavement. So suddenly has the blow fallen, that each heart can only echo the words of the Psalmist, 'I was dumb, I opened not my mouth because Thou hast done it.' I knew Mrs. Warren in childhood, and retain the picture of a bright, intelligent child giving promise of what has since been a generous fulfillment. After an absence of some years I came into relations with her in missionary work, and was impressed with her breadth of judgment and the all-aroundness of her character. She was a model mother, and though her special and elective work was in missionary lines, she was intelligently interested in all phases of life and society. How much we relied on her judgment! How safe we felt when she was chairman of some special committee! How content when she guided as a presiding officer! Perhaps her prominent characteristic was hopefulness. Who can tell today what we owe as a Society to this one element that, infused in other souls, led on to work that but for her courage would never have been attempted. . . . What lesson shall we learn from this sore affliction? Let us consider what *we* must do to make the fall of this noble leader an inspiration to redoubled zeal, to more condensed energy, to more consecrated service on the part of every member.

"'Count each affliction, whether light or grave,
God's messenger sent down to thee; do thou
With courtesy receive him, rise and bow,
And ere his shadow pass thy threshold, crave
Permission first his heavenly feet to lave.
. . . . Grief should be
Like joy, majestic, equable, sedate,
Confirming, cleansing, raising, making free,
Strong to consume, small troubles to commend
Great thoughts, grave thoughts, thoughts lasting to the end.'"

Mrs. Eastman spoke of the recent death of Mrs. Silas Peirce, one of the early, faithful members of the Society, and always one of the Branch executive committee. For months an invalid, she yet had never lost her interest in any of the work in which she had so long been actively engaged. Mrs. Peirce had a strong individuality, with the power and will to decide promptly to all convictions of right and justice, ever ready with quick sympathy and the question, "What can I do?" The willing means was sure to follow when the need was made known to her. "Generous-hearted, sympathetic Mrs. Peirce," concluded Mrs. Eastman. "Her work has dropped into other hands. Sister Peirce, Sister Davis, and now Sister Warren! Shall we say, 'Cost what it may, we will follow them?'"

Mrs. Dr. Butler spoke of the suddenness of this event, helping her better to realize the sorrow of Mary, long ago, at the tomb, and that only the eye of faith and the ear of faith could detect the tone of joy in the reply of the Master. So we should hope that others will be raised up to do the noble work such as Mrs. Warren had accomplished in her life and by her influence through the *Heathen Woman's Friend*. Mrs. Butler recalled the visit with Mrs. Parker twenty-four years ago, when they asked Mrs. Warren to take charge of this paper, and met the characteristic, modest consciousness of inability, which they overcame only after much persuasion. Mrs. Butler also spoke of the courage and wisdom which had marked its conduct, and the power for good it had exercised in its circulation, and then went on, with eloquent words, to speak, as others had done, of the sweet, womanly traits which had so endeared this gifted woman to all with whom she had come into close contact. And so God intends lives like this to beautify His temple, and we may thank God for them.

Rev. C. L. Goodell paid a tribute in this memorial service, and also gave an address upon the religious aspects of Syria, as he had observed them in a recent visit. His opening quotation of Scripture was a fitting exhortation to be taken as a closing message from this quarterly meeting: "Therefore, my beloved, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

The Conferences.

[See also Page 7.]

NEW ENGLAND CONFERENCE.

Boston District.

Preachers' Meeting. — Rev. Dr. L. B. Bates gave a thrilling address upon "Revivals." Rev. Asa Sleeth, presiding elder of Lincoln District, Nebraska Conference, also spoke. Rev. Dr. J. O. Knowles said that the son of Jefferson Hascall would be willing to hang upon the walls of the hall a portrait of his father if the Preachers' Meeting would consent. It was unanimously voted to accept the generous offer.

Boston, People's Church. — Two weeks of excellent meetings have been held. Fifteen have been received on probation, all interesting conversions. Large audiences, good spiritual condition.

Brookline. — Rev. W. N. Brodbeck is seeing a gracious revival in his church as the result of the extra meetings that are being

[Continued on Page 8.]

Church Register.

HERALD CALENDAR.

Pentecostal meetings at Marblehead begin Jan. 31
Dover Dis. Min. Asso. and Epworth League Convention, at Portsmouth, Feb. 6-8
Norwich Dis. Min. As., at Willimantic, Feb. 13, 14
Double meeting of St. Johnsbury District Ministerial Association and Missionary Convention, at Newport and St. Johnsbury, Feb. 13-15
Providence Dis. Min. Asso., at First Church, Pawtucket, Feb. 13, 14

Conference.	Place.	Time.	Bishop.
N. Y. East,	Danbury, Conn.,	Ap'l 5,	Ninde.
New York,	Tarrytown, N. Y.,	" 5,	Walden.
New Engl'd,	Holyoke, Mass.,	" 5,	Goodsell.
Maine,	Westbrook, Me.,	" 12,	Ninde.
Troy,	Albany, N. Y.,	" 12,	Joyce.
N. E. So'rn,	Plymouth, Mass.,	" 12,	Goodsell.
Vermont,	Barton, Vt.,	" 19,	Joyce.
N. Hamp're,	Rochester, N. H.,	" 19,	Goodsell.
East Maine,	Machias, Me.,	" 20,	Ninde.

Money Letters from Jan. 9 to 16.

W. P. Arbuckle, A. W. C. Anderson, Moses Ashworth, Jos. Allen. Geo. S. Butters, Mrs. S. Bronson, C. J. Brown, Annie H. Baker, W. L. Brown, Mrs. M. A. H. Butler, Geo. H. Blake, Miss N. Butman, L. M. Beard, Wm. Briggs, Mrs. M. V. Ball, M. A. Baker, C. B. Besse, Geo. F. Blackmer, G. W. Ballou, E. M. Baylies, Bulletin Pub. Co., F. F. Bean. A. Cameron, Mrs. N. M. Coolidge, C. S. Cummings, E. F. Clark, T. Y. Crowell & Co., E. E. Cleveland, J. F. Cooper, H. J. Cole, Mrs. Jos. Cummings, E. T. Curnick. F. F. Davidson, Mrs. S. Daggett, Mrs. Nancy A. Dyer, J. M. Dunham, J. M. Dougherty, C. W. Dockrill. S. L. Eastman, Chas. Eaton, J. Engle, F. H. Ellis, T. J. Everett, S. C. Estabrook. P. M. Frost, L. M. Fenton, Mrs. M. Fullerton. C. W. Grimes, Benj. Gill, M. E. Gould. Thos. Haworth, Mrs. C. S. Harrington, C. S. Hulbert, W. B. Heath, Charles Hurlbutt, W. F. Holmes, B. G. Hutchins, Mrs. M. Hammond, C. E. Hill, Mrs. C. L. Haugh, Liverus Hull. International News Co. O. E. Johnson, Mrs. H. E. D. Jackson, Miss L. D. Jones. H. T. Kirk, Mrs. E. M. Kimball. H. M. Loud, Mrs. E. Luther, T. J. Leak, Mrs. S. Leader, W. Lermond, G. D. Lindsay. D. K. Merrill, Levi Marston, F. L. Morse, Capt. F. H. Mitchell, J. E. Mead, Daniel Manjer, W. H. Moore, G. B. Moore. J. A. Nichols, W. H. Nelson, News & Citizen. A. M. Osgood. W. A. Plummer. Mrs. R. A. Phelps, C. F. Parsons, Mrs. E. C. Phipps, John A. Parker. W. L. Rogers, Julius Robinson. C. A. Southard, A. Sanderson, George Stanley, Mrs. J. C. Smith, Chas. W. Spencer, Geo. W. Standish, G. E. Stechert, Merrick Sawyer, M. C. Southworth, E. Spaulding, G. E. Stockwell, E. Skinner, Rob't Stephens, J. L. Spaulding, jr., Subscription News Co., Mrs. R. W. Sibley, B. P. Spaulding, C. A. Stenhouse, D. K. Stetson. E. A. Thomas, A. Turner, J. Thorp, Mrs. R. Thompson, Mrs. L. M. Tucker, Miss M. P. Terrett, W. H. Turkington. S. C. Vail, J. R. Van Pelt. M. L. Warren, W. R. Webster, R. P. Walker, F. E. White, J. H. Whitney, Warren Weymouth, Mrs. A. S. Wright, C. L. Warren, J. W. Webb.

REOPENING. — The M. E. Church in Leicester, formerly owned by the Wesleyans, which has been thoroughly repaired and furnished, will be formally opened and rededicated, Thursday, Jan. 26. Rev. Geo. S. Chadbourne, D. D., will preach at 2.30 p. m., and Rev. John D. Pickles at 7.30 p. m. A collation will be served between services. A cordial invitation is extended to all the friends of this new enterprise. Special invitation to former pastors at Cherry Valley and Leicester. Electric cars leave Salem Square, Worcester, every half-hour in the forenoon, and every quarter-hour in the afternoon. Time from Worcester to Leicester one hour. Come, friends, and rejoice with us.
ALONZO SANDERSON, Pastor.
Worcester, Mass.

NOTICE. — The Preachers' Meeting invites the New England Conference Historical Society to hold its annual meeting in Wesleyan Hall next Monday, at 10.30 a. m. Rev. C. W. Wilder will deliver an address. Subject, "The New England Annual Conference *vs.* Slavery and Caste."
JOHN R. CUSHING, Sec.

Marriages.

[*Marriage Notices over a month old not inserted.*]

SANSON — HUME — In Shelburne Falls, Dec. 24, by Rev. S. H. Noon, Wm. Sanson, of Turner's Falls, and Elizabeth Hume, of S. F.

PERKINS — RENIFF — Also, by the same, Jan. 11, Fred W. Perkins and Mary Stella Reniff, all of S. F.

STROUT — KIMBALL — In Portland, Me., Dec. 14, by Rev. Matt S. Hughes, Howard L. Strout and Sarah I. Kimball, both of Portland.

STEVENS — SHAW — At the M. E. parsonage in Sullivan, Me., Dec. 24, by Rev. J. A. Weed, Edward M. Stevens and Hellen S. Shaw, both of Gouldsboro', Me.

CAMPBELL — WENTWORTH — Also, by the same, at West Sullivan, Dec. 24, John R. Campbell, of Montrose, P. E. I., and Lizzie R. Wentworth, of Franklin, Me.

PACKARD — FELLOWS — At the residence of W. H. Foster, Livermore Falls, Me., Jan. 1, by Rev. Wm. H. Foster, Robert Packard, of Farmington, and Flora E. Fellows, of Fayette.

DOWNS — MARSTON — In Berwick, Me., Jan. 2, by Rev. F. Grovenor. Frank T. Downs and Ada E. Marston, both of B.

WOODWARD — HUNTOON — In Cuttingsville, Vt., Dec. 27, at the residence of the bride in C., Dec. 27, by Rev. W. H. Atkinson, William Woodward, of Somerville, Mass., and Louise Huntoon, of C.

WOOD — PARMETER — In East Vassalboro', Me., Jan. 7, by Rev. F. W. Brooks, Edgar H. Wood and Mary E. Parmeter, both of Palermo, Me.

GILES — HOWARD — In E. Boothbay, Jan. 7 by Rev. W. T. Johnson, Rufus Giles and Lida Howard.

BREWER — FARNHAM — Also, by the same, Jan. 8, Eugene Brewer and Inez Farnham.

DROWN — PENDEXTER — In Bartlett, N. H., at the Pendexter Mansion, Dec. 28, by Rev. J. Gale, Parkman Drown and Caroline P. Pendexter, both of B.

HERRICK — OBER — At the home of the bride, in Centre, Me., by Rev. H. Warman, Jan. 11, Loren C. Herrick, of Brooklin, and Fannie E. Ober, of Tremont, Me.

PHILLIPS — ADAMS — At the bride's home, Dec. 25, by Rev. N. M. Caton, Herbert L. Phillips, of Leicester, Mass., and Grace A. Adams, of Brookfield, Mass.

SPRAGUE — FLINT — In Montpelier, Vt., Jan. 2, by Rev. H. F. Reynolds, Andrew L. Sprague and M. Alice Flint, both of Chelsea.

LYNN DISTRICT PREACHERS' MEETING, Feb. 8, at the Wesley M. E. Church, Salem, Mass.

PROGRAM.

At 10 a. m., devotional services, conducted by W. F. Cook; 10.30, Essay: Reading as Related to Spiritual Growth, W. I. Haven; 11, Conversazione; 12 30 p. m., intermission, with collation; 1.30, religious services, conducted by F. Nichols; 2, Essay: How can We Secure the Best Results for the Remainder of the Conference Year? I. H. Packard; 2.30, general discussion; 3.30, prayer-meeting, conducted by the Presiding Elder.

Business Notices.

READ the last column on the third page *Every Week* for announcements of the latest publications of the Methodist Book Concern.

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THE MANCHESTER DISTRICT PREACHERS' MEETING, will be held at Marlboro', N. H., Feb. 6, 7.

[Program next week.]

QUARTERLY MEETINGS.

SPRINGFIELD DISTRICT (Vt. Conf.) — FOURTH QUARTER.

JAN.

West Fairlee, 27, eve,*, 15. H. F. Forrest;† — Union Village, 28, p m,* 15, H. F. Forrest.†
Bradford, 21, eve,* 22,† — Thetf'd Cen., 28, eve,* 29,†

FEB.

Putney, 4, eve,*, 5, a m.† — Weston, 18, eve,* 19, a m;†
Athens, 7, p m,* 5, p m. C. H. Farnsworth;† — Landgrove, 20, a m,* 19, p m;†
Brownsville, 11, eve,* 12;† — Wardsboro', 27, a m,* 26, a m;†
South Reading, 13, p m,* 19, a m, C. F. Partridge;† — Bondville, 28, p m,* 26, a m, pastor;†
So. Londonderry, 28, eve,* 26, a m, pastor.†

MARCH.

Mechanicsv'le & Cut'ngs-v'le, 16, p m,* 5, pastor;† — Proctorsville, 14, eve,* 12, a m, R. Morgan;†
Brattleboro' 4, eve,* 5, a m;† — Ludlow, 15, eve,* 19, a m, R. Morgan;†
Williamsv'le & E. Dover, 1, p m,* 5, a m, pastor;† — Woodstock & Queechee, 18, p m,* 19, a m;†
Jacksonville, 6, p m,* 12, a m, F. H. Roberts;† — Barnard, 20, p m,* 19, pastor;†
Wilmington, 6, eve,* 12, p m, F. H. Roberts;† — White River Junction, 25, eve,* 26, a m;†
Springfield, 13, eve,* 12, a m, pastor;† — Windsor & Hartland, 27, eve,* 26, pastor.†

APRIL.

Bellows Falls, 10 eve,* 2, a m, pastor;† — S. Royalton, 8, eve,* 9, a m;†
South Tunbridge, 8. p m,* 9, p m.†

* Quarterly Conference. †Sabbath Service.

Bellows Falls, Vt. L. L. BEEMAN, P. E.

ST. JOHNSBURY DISTRICT — FOURTH QUARTER.

FEB.

Danville & W. Danville, 4, p m,* 5, pastor;† — Craftsbury, 18, eve,* 19, a m;
Peacham, 4, eve,* 5, a m;† — Albany, 20, a m,* 19, p m;†
N. Danville, 6, a m,* 5, eve;† — Lunenb'g & E. Concord, 26, p m,* 5, M'ch, exch.;†
Derby, 11, eve,* 12, a m;† — Guildhall, 26, eve,* 12, M'ch, exchange;†
Newp't, 13, eve,* 12, p m;† — Bloomfield, 27, p m,* 28, p m;†
Hardwick, April 3, eve,* 19, pastor;†
Canaan & W. Hill, 27, eve,* 28, a m.†

*Quarterly Conference. †Sabbath Service.

[March and April appointments next week.]

Presiding Elder will hold all quarterly conferences. The a. m. quarterly conferences, at 9.30; p. m. 2; eve., 7.

Will the pastor see that all collections are taken, and apportionments fully met? It is hoped that the Finance Committee on every charge will attend to their work so as to have all claims paid April 1, 1893. Dear brethren, let us gather in a glorious harvest of souls this quarter, in the name of the Lord. This is to be accomplished by earnest prayer, strong faith, and faithful work.

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NEW BEDFORD DISTRICT MINISTERIAL ASSOCIATION, at First Church, Taunton, Feb. 20, 21. Program later.

THE AUGUSTA DISTRICT MINISTERIAL ASSOCIATION will be held in Gardiner, Me., Feb. 20-22. The following is the program: — Monday, 7.30 p. m., sermon by M. Howard.

Tuesday, 8.30 a. m., prayer service; 9, PAPERS AND DISCUSSIONS: 1. Faith and Christian Consciousness, Frank C. Haddock; 2. The Methodist Doctrine of Atonement, E. M. Smith; 3. The Second Coming of Christ and the Millennium, C. E. Springer, M. E. King, H. Chase; 4. The New York East Plan for Superannuates' Fund, D. B. Holt. Afternoon, at 1.30, prayer and song; 2, PAPERS, etc.: 1. W. F. M. Society, Mrs. Ira G. Ross, Mrs. W. F. Holmes, Mrs. Frank C. Haddock; 2. Review of Butler's "Mexico in Transition," W. F. Holmes; 3. Restoration and Utilization of the Class-meeting, J. B. Lapham, N. C. Clifford, W. H. Barber; 4. The Sunday Evening Service — Kind and Conduct, E. Adams, W. H. [illegible], C. Gerry. Evening, 7.30, sermon by W. B. Eldridge.

Wednesday, 8.30 a. m., prayer service; 9, PAPERS, etc.: 1. Repentance, D. Hamilton, S. B. Leard, C. A. Brooks; 2. Review of Bernard's "Progress of Doctrine in the New Testament," J. R. Clifford; 3. Best Methods on a New Charge, Ira G. Ross, W. Smith, C. M. Abbott; 4. The Art of Expression in Extemporaneous Preaching, H. A. Clifford, C. A. Ratcliffe, J. M. Woodbury.

All services on local time. Come to this meeting, each one with his wife, and stay through, for success. Reduced rates on roads. Notify pastor at Gardiner that you are coming.

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The Family.

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So you're bound to go to the city? you're tired to death of the farm!
"Big enough to look after yourself," — an' you're not afraid of harm?
Ah, that's the way that you all go! The same old story you tell. —
Sit down for a minute, daughter. Le's talk it all over well.

Dear, don't you think I know it? — I've lived it many a year!
This starving of mind and spirit, this grinding of farm work drear;
Wearing out of the muscle, an' rusting out of the brain;
Working your very heart out for a little handful of gain!

Daughter, I know the struggle, from first to last, the whole;
How it *hurts* to crucify longings, how it aches to cramp the soul! —
But we've got air and sunshine, the fields, an' the stars at night,
An' a shelf of books in the cupboard for the hour when the lamp's a-light.

Say you *go* to the city — what can you really do?
A trifle of clumsy sewing; can scrub and bake and stew.
You've not the learning for teaching. You could, may be, "stand in a store"
From dawn to dark, with an aching back an' ankles swollen an' sore.

That's all that there is before you; unless, like your uncle's Belle,
You ran away 'ith the circus (an' *her* end you know right well!)
After the raising I gave you you'd hardly go on the stage;
You might serve hash in a restyrant for a pitiful mite of wage.

Drudging all day in the basement, and sleeping under the roof;
Pain and wrong at your elbow, but happiness keeping aloof;
Deceit hid under fair seeming, sin stalking free in the street; —
Girl, if you go to the city, that's what you're bound to meet.

By some one wiser than we are, remember, folks' bounds are set.
Look into what lies right 'round you, an' see what good you can get.
There in the crowded city, with its din and hurry and strife,
They're just so busy 'ith *living*, they can't learn the meaning of *life!*

Here, under the stars at milking-time, an' out on the fresh green sod,
We get to know more of life's meaning, and somehow seem closer to God.
You'd miss the air and the sunshine, and the orchard trees a-flower;
You'd miss the scent of the clover-fields and the hush of the twilight hour.

Isn't that some one a-coming, out on the National Pike?
Hark to the cheery whistle! Surely that's Atherton's Ike.
You've taken a spite against him because of his homely name;
If it was Irving, or Austin, would it be just the same?

Isaac meant "Laughter" in Hebrew. That's what he's like to me,
With his tossing hair and twinkling eyes, and deep voice full of glee.
No, he wouldn't look well in a pen-tailed coat an' a white cravat; his han's
Are fitter for breaking unruly colts than twiddlin' with ladies' fans.

But I know the stock that he comes from — not a mean strain in the lot;
And the love of an honest man, my girl, is the best that life has got.
You quarreled with him a-Sunday. How do *I* know? Mothers guess.
Run to your room, — you've a minute to put on the clean pink dress.

Shining and white and broad it runs, to the city, that National Road.
Seems always like that one in Scripture, leading to sin's abode;
And yon little track through the briars, that runs to the orchard gate,
Like the thorn-set narrow pathway at whose end the angels wait.

He's turned off into the orchard; closer the whistling hies.
The glare of that dusty, sunny pike is like a pain to my eyes.
Brief as the blaze of autumn leaves is ever a true love's wrath!
Thank God! there's the pink through the briars; she has taken — the orchard path.

— ALICE WILLIAMS BROTHERTON, in *New England Magazine.*

THOUGHTS FOR THE THOUGHTFUL.

One alone is constant; One alone is true to us; One alone can be true; One alone can be all things to us; One alone can supply our needs; One alone can train us up to our full perfection; . . . One alone can form and possess us. Are we allowed to put ourselves under His guidance? This surely is the only question. — *Cardinal Newman.*

* * *

I have felt that terrible calamities are great blessings to the spirit of a man who knows how to suffer. To such a man a great affliction from God is like a great blast in a quarry; it throws out great treasures, or it opens a way for great projects. I revere a man who is in great affliction. God seems to have selected him, like a piece of second-growth timber, for an important work. It is not every one who can be trusted to suffer greatly. — *Nehemiah Adams.*

* * *

A man who looks toward the light sees no shadow; a man who walks toward the light leaves darkness behind him. People get in darkness by turning away from the light. They hide in obscure corners; they bury themselves in nooks where the Sun of Righteousness cannot reach them; they close their blinds and shutters, and wonder that they have no light. A house may be dark, but it is not the fault of the sun. A soul may be dark, but it is not because the Light of the World does not shed beams abroad. — *Armory.*

* * *

Some lives are strangely rough, and swayed and driven
Like wind-blown clouds across a wintry sky,
Or ships with compass lost, or rudderless,
On heaving oceans drifting helplessly.

Some lives most fit for high and noble deeds
Are held and fettered sore with common things;
Some hearts hold sealèd wells of tenderness,
And saints walk through the world with folded wings.

It is not well to judge with finite sense
Our own or others' failures. Let us wait
Till in the light of the swift-coming dawn
The mists shall lift, and all grow clear and straight.

* * *

Christ gained His victory over the world and exercised His sovereignty by the disciplined power of His moral nature, which held every faculty beneath the sway of God's Holy Spirit. As in the mighty oak, all the sweet tendernesses, all the bountiful gifts of earth and air and sunshine, are held by the sturdy, tempest-tried trunk, so in Christ all the glory and mercy of God were held for man by Christ's unyielding and tempest-tried human soul. And just precisely as the oak gains its sturdy strength to hold God's blessing for man by contending against adverse storms in the very place where it is to cast its refreshing shadow, so the soul of Christ gained its hardihood by stern conflicts in those very places and relations where He was to make peace. It was in the still hour, the place of prayer, the home, the workshop, the synagogue, the marriage-feast, the playground in the market-place, where children piped to one another; it was in these places — yes, and by struggling in the relationship of son, brother, playmate, carpenter's apprentice, member of the synagogue, and guest at dinner-tables and at weddings — that Christ had attained the power to bring the kingdom of God into such places and relations and maintain it there. No artificial discipline, no amount of saintly meditation, no severity, no penance, can bestow this discipline. It is to be won only by struggle and victory in those very places and relations where it is to be maintained, where it is to possess and uphold God's kingdom. — *Rev. J. H. Denison, D. D.*

* * *

Sometimes in passing through a crowd we see a face that attracts us by its sweetness of expression. Perhaps it is an old face, crowned with gray hair, yet love, joy, and peace shine out of every dot and crinkle in it. But whether old or young, when we see that unmistakable soul-light in a face, we know the heart behind it is pure, the life good. . . . To keep the mind occupied with good, pure, useful and beautiful thoughts precludes the possibility of thinking about, and thus being tempted by, anything sinful, low or gross. It is because Paul knew this that he says so earnestly: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . think on these things." In the well-formed habit of thinking pure thoughts lies the secret of being pure in heart. — *N. Y. Observer.*

* * *

See what room the Lord makes for lowly workers. In paradise itself He gave the first man the post of gardener. When He Himself comes into the world it is the little babe, wrapped in swaddling clothes; and when He comes to be a man He is known as the carpenter. He seems to choose the lowly things of earth for His service. His disciples are fishermen. He bids them consider the fowls of the air and the flowers of the fields, as if He made these His duly-appointed preachers. It is the grain of mustard seed that is the emblem of the kingdom of heaven, and the leaven hidden in the meal. When the disciples were quarreling as to which of them should be greatest He takes a child and sets him in their midst — the little boy with great wondering eyes looking into the Master's face and the disciples bending around him, the Master's arm about the lad as if it were His own — "Fear not!" If they would be greatest they must become as this little child, and thus should they enter into the kingdom of heaven. The Lord does not want splendid workers so much as He wants simple and loving souls that are altogether given up to Him. It is the song of the little children that He would not suffer to be silenced, and it was the mite of the poor widow that He commended more than all the golden gifts of the rich. Our Master has a wonderful eye for the service of the little and the lowly. — *Mark Guy Pearse.*

* * *

The vision of the Divine presence ever takes the form which our circumstances most require. David's then need was safety and protection. Therefore he saw the Encamping Angel; even as to Joshua the leader He appeared as the Captain of the Lord's host; and as to Isaiah, in the year that the throne of Judah was emptied by the death of the earthly king, was given the vision of the Lord sitting on a throne, the King eternal and immortal. So to us all His grace shapes its expression according to our wants, and the same gift is Protean in its power of transformation; being to one man wisdom, to another strength, to the solitary companionship, to the sorrowful consolation, to the glad sobering, to the thinker truth, to the worker practical force — to each his heart's desire, if the heart's delight be God. So manifold are the aspects of God's infinite sufficiency, that every soul, in every possible variety of circumstance, will find there just what will suit it. That armor fits every man who puts it on. That deep fountain is like some of those fabled springs which gave forth whatsoever precious draught any thirsty lip asked. He takes the shape that our circumstances most need. Let us see that we, on our parts, use our circumstances to help us in anticipating the shapes in which God will draw near for our help. — *Alexander Maclaren, D. D.*

TALKS AT THE HOME TABLE.

MRS. MARY DUSTIN LUDLUM.

LOOKING back on years that appear to me now as having had exceptional social advantages of the best kind, there are few hours that appear as well filled with the genuine pleasure of companionship and mental and moral inspiration as those spent in talks at the home table. This family reunion, coming so frequently and in connection with the taking of physical refreshment, is seldom sufficiently prized as a time for congenial intercourse, affording, as it does, almost the only opportunity for "just the home folks" to have a chat about matters of common interest or one of the heart-open talks about personal plans and affairs that are often so restful and helpful.

Taking into account the culture, ability, character and age of those who constitute a family, if the round-the-table conversation is not what it should be, then each one able to appreciate the failure ought to feel an individual obligation to help change it to a success, as all are being defrauded of a sacred right and are blameworthy if they suffer the loss through negligence or indifference. The home-makers — we do not believe that this high honor should be given to the wife and mother alone, and the husband and father take the lower place of a mere household provider — should feel it one of their higher duties to make the most and best of the meal-time meetings of the family.

While all have a right to share in the conversation, from the lisping prattler to the gray-haired grandfather, it needs guidance and control. A too-heated discussion can be skillfully softened or closed, uncharitable gossip reproved or mollified, and an undue share of time to one person or topic guarded against. Each ought to bring his best to this love altar, at the same time claiming the best; not mere entertainment and information, but also sympathy, advice and encouragement, as needed, all seasoned with the sauce of cheer. One must not expect to go into sublime heights at every meal; mountains cover but a small part of this beautiful world. Even the weather is not to be ignored as a starting point; but it should not occupy much time, unless so rare in kind or beauty that it is wise to consider it while we have opportunity. A bit of news, a lively or striking comment, a report of the interval since the last meal, will soon turn the attention from clouds and dust to questions that will put mind and heart in active play.

When all are hungry and tired, it is well to eat first and chat afterwards; usually they should go on together. The problems of life brought forward by the illustration of incidents contributed to the news dessert, give occasion for warning and advice to the young without the offensiveness of a set lecture. Crude judgments and hasty decisions can be modified by the wider wisdom of experience; and, on the other hand, the extreme conservatism of age may be warned and made more generous by the exuberance of youth.

It might be well often to have less pastry and cheaper china if thereby the father and mother could have more time to fit themselves to be first-class entertainers to their best-loved guests, their own children. That this is a realized ideal in many homes in our happy land, we are thankful to know. We can see, in the clear light of memory, a face over which the roses have bloomed for many a year, all awake with the changing light of humor and pathos, as the story of afternoon calls was told and heard at the parsonage table. Later on there were bits of school life, trials and triumphs of young teachers and those just entering business, sandwiched and dignified by words from the "head of the house," who always brought home something more than an appetite.

Even the overworked mother who has had no time to read, and the perplexed father who was obliged to give all his thoughts to what was just before him, can come with the loving desire to have a good time with the children. This will have a warming, welding influence on the whole circle, for heart rules head after all. There are great treasures of joy and strength to be had without money and without price — only by a little thought and effort and sweetness of spirit. Much may be found just at our own home table.

THE TEST OF LAUGHTER.

THERE are few tests of character surer or more easily applied than the one of laughter. If you know what a man laughs at, you can form a pretty accurate estimate of what he is. There are all sorts of laughs, from the silly simper to the broad, hearty guffaw, and each one of them tells its story to the discriminating observer. As a rule, men are off guard when they laugh; they are in the attitude of children, and so show forth without disguise just what is in them. The deep springs of character, the permanent habits of mind, are touched and disclosed by this commonest of all actions. A laugh is more involuntary and instinctive than a speech.

It is true that "a man may smile and smile, and be a villain," yet the villain's smile can rarely be a perfect counterpart to that of perfect integrity. How much it tells of a person to say that he never laughs, or that he always laughs in the wrong place! The finer shadings of a person's nature come out better in his laugh than in almost any other way. People will laugh at what is low and coarse and mean, when they would be rather afraid or ashamed to say it. So, also, the quality of the mind, whether trained or untrained, is plainly shown in the quality of the laugh and the occasion that calls it out. The disgusting giggle of the empty-headed young lady is familiar to all; so also is the twinkling sparkle in the eye that marks the keen appreciation of a nice point in refined conversation. The dull of wit, or the abnormally solemn and slow, never see anything to laugh at. The shallow-brained and frivolous laugh too much. The absent-minded or slow-paced laugh too late. The thoughtless or unreflective, and the reckless or cruel, laugh too quick. The ill-bred laugh too loud. The sly and crafty laugh too low — they snicker. The smirk, the chuckle, the grin, and the sneer also lay bare the contents of the secret chambers of the soul. Yes, very much may be learned from a laugh. It will well repay the student of human nature to observe this point closely.

"AFTER MANY DAYS."

MRS. M. A. HOLT.

I know not when, I know not how,
The good that we have done
Shall cast a crown upon our brow —
The crown that we have won.
It may be here — it may be there;
Of this we cannot tell;
But well we know the deeds and prayer
Shall bear their fruitage well.

ABOUT WOMEN.

—— Rev. Cyrus A. Bartol says emphatically: "I am in favor of the admission of women to the privileges and responsibilities of the ministry."

—— Half a million dollars has been presented to Hamburg, Germany, by Herr von Donner, a native of that city, to found a woman's hospital in honor of the woman physician, Dr. Michelsen, to whose skill he believes he is indebted for his wife's recovery from a dangerous illness.

—— Mrs. M. French-Sheldon has been made a fellow of the London Royal Geographical Society. She is the second woman thus honored. The first was Mrs. Elizabeth Bird Bishop.

—— By the terms of Miss Garrett's contribution to Johns Hopkins University School of Medicine, men and women are to have equal advantages for study and for degrees. If at any time or for any reason this should cease to be true, the money reverts to Miss Garrett or her heirs. A committee of six women, which committee shall fill its own vacancies, is to have charge of questions affecting the women medical students.

—— Miss Emma Van Norden, eldest daughter of President Van Norden, of the Bank of North America, has joined the Salvation Army. When on duty she wears the uniform of the Army, except that, as a special concession, she wears a turban instead of a poke bonnet.

—— Perhaps the only woman who was ever buried like a warrior with the stars and stripes for a winding-sheet was the late Mrs. Cutler. She will be remembered for her bravery at the battle of Fort Donelson, when she snatched the colors of her husband's regiment from their fallen bearer, and rushed through the smoke with the flag in one hand and a sword in the other. After the war she made the care of veterans and their families the charge of her life. She is buried among the soldiers in Arlington cemetery. — *Harper's Bazar.*

—— The admission of women as delegates to the General Conference of the Free Baptist Church has become the established order of things without any ecclesiastical disturbance. In 1889, at Harper's Ferry, there were seven lady delegates. This year at Lowell (Mass.) there were thirteen women delegates present. Two others appointed were not able to attend. The *Missionary Helper* remarks: "They seated themselves with their delegations as naturally as if they had always had seats in the body." In the appointment of committees by Prof. Howe, president, the women were duly recognized. Papers were read by several women, and were heard with marked attention. The women delegates were faithful to their duties; they took part in the discussions, and voted according to their convictions. In the name of common sense, why should not the women of the Methodist Episcopal Church be granted the same privileges that are quietly accorded their Free Baptist sisters?

—— The *Woman's Journal* says: —

"The prospect of securing full municipal suffrage for Massachusetts women who are legally qualified to vote for school committee is unusually favorable this year, for several reasons. First, there is an unusually large proportion of Republicans in both houses; in the Senate three-fourths, in the House more than two-thirds of the members. And it is from Republicans, as a rule, that woman suffrage receives its support. Then the election in Boston this fall of the entire Republican ticket for school committee by the women voters has opened the eyes of many Republicans to the probable bearing of the measure upon party success. Then the change in national politics which has placed the Democrats in power tends to make them more conservative, while the Republicans, as a party in opposition, will tend to become more progressive in attitude. We shall be surprised if these three facts do not have an influence upon the result this year."

—— Speaking of the late Mary Allen West, the *Interior* pays the following tribute to her beautiful character: —

"Miss West was a moral reformer of whole consecration and consuming zeal. She was happily endowed with a strong and comprehensive intellect and sound judgment, otherwise she would have been a fierce fanatic. As it was, she was a well-balanced moral force in strenuous action. She was too well balanced to be a seeker of notoriety. She never posed before the public, or sought to live in transparent walls that the passer-by might gaze upon her. She never toadied the press, nor sought to link her name with persons of distinction. Her picture was not seen in newspapers and magazines. A good illustration of her character was given just before her death. Going to Japan for rest, she set to work there with such ability, zeal and success, as to demonstrate that there is no field in the world that will respond with larger fruitage to the Woman's Christian Temperance Union than Japan. It may prove that her brief work there will have larger results in the future than her life of work in America. The Japanese clung to her like iron filings to a magnet."

MISS BASCOM'S WAY.

KATE SUMNER GATES.

"SOME folks can be soft and palaverin', but I can't, and never could. If I've got anything on my mind I've got to get it off, and I can't sugar-coat it up for folks either. I don't want any one 'round me that has to be handled with gloves. If anybody wants cosseting, they must go somewhere else for it; it isn't my way," and Miss Bascom stirred the butter and sugar for her cake with more than usual vigor, as though to give emphasis to her words.

"But, Miss Bascom," said good Aunty Green, "don't you think we're sort of accountable like for our ways? It's dretful hard, I know, to change 'em when we've got into 'em, so I sometimes think we ain't careful enough 'bout how we fall into 'em. Still, if we have sort of got set in uncomfortable ones, it does seem as if 'twas our duty to try to change 'em if we can. The Lord's ways are very patient and long-suffering with us, and if He can bear with us poor, errin' creatures in that way, seems as if we ought to try to do the same by our fellow-men, don't it?"

"Humph! I never asked favors of any one yet, as I know of, and I don't expect to. If folks get themselves into trouble, they must get out of it the best way they can, I say. I do, anyhow."

"Of course folks must help themselves what they can, but there's lots of times when we want some one's help in one way or another. We must bear each other's burdens, the Good Book says, you know."

"I won't bother any one with mine, nor I don't expect to be bothered with theirs," said Miss Bascom, with a toss of her head; and Aunty Green, knowing full well that words were of no avail, went her way quietly.

"I couldn't convince her, if I was to talk all day. The Lord will show her some time, perhaps, that we need each other, and must be loving and pitiful to one another. We must love our neighbor as ourself, for the dear Christ's sake."

"Humph!" said Miss Delia, when she was left to herself. "I'd see myself a-doing for this one and the other the whole continual time, as Aunty Green is. No, they know better than to come to me as they do to her. Every tub must stand on its own bottom, and folks might as well look out for themselves as depend upon others. And as for mincing matters for fear of hurting somebody's feelings, I can't nor won't. It's my way to say just what I think, and if folks don't like my ways, they must let me alone."

And Miss Delia went to bed that night and slept the sleep of the just, never once dreaming what was coming to her on the morrow. If any one had told her that Sam Lawson would teach her one of the severest lessons she ever learned, she would have been more than indignant. Why, Sam was one of the most shiftless, dissolute fellows in town! Miss Delia could hardly treat him civilly — how could it be possible that *he* should be the means of teaching *her*, a member of the church in good and regular standing for twenty years, anything? Nevertheless, Sam, the reprobate and good-for-nothing, had a word for Miss Delia — a word that cut to the very quick, that rankled and stung, but at last did more for her than all the sermons she had ever heard.

Miss Delia was up in the north lot the next day picking berries. Sam, coming up from the river where he had been fishing, stopped for a little chat with Deacon Hayden, whose lot joined Miss Delia's.

"Hard at it, ain't ye, Deacon?" said Sam, strolling up and leaning on the fence.

"Yes," answered the Deacon, "and you ought to be, Sam. There's going to be a reckoning one of these days, and how will you answer to the Lord for the way you've wasted your life?"

"Well, now," said Sam, not in the least disconcerted, "I don't see any earthly reason why I can't be excused for my little weaknesses same as you good folks seem to think you are. There's Miss Dely over there. Law! she thinks she's without spot or blemish, and she's the most cantankerous, disagreeable sort of a mortal I 'bout ever set eyes on. She'd have set Job's teeth on edge, I haven't a doubt. She'll pick you all to pieces, and be as hard on you for a mere nothing as if you'd committed the unpardonable sin. She don't scare me a particle; but if I was one of the striving kind, I shouldn't want nothing to do with her. She would discourage me to death in less'n no time if I was one of the soft kind, and if I was contrary-minded and had a little grit, she'd keep me so tarnal mad with her everlasting fault-finding that there would be no hopes of me. Now, Deacon, she says it's her 'way' to be thus, and I judge she considers herself perfectly justified in following the nateral bent of her disposition, even if 'tis pure cussedness. Well, it's *my* way to take life easy, and if I'm to be labored with for following my disposition, why ain't she likewise?"

And Sam, having freed his mind, calmly went his way, leaving the good deacon smiling to himself, and Miss Delia, crouching behind the bushes, feeling very much as though she had been labored with in good earnest.

Surprised, indignant, amazed and full of wrath, she made her way home. Every word that Sam had spoken seemed graven indelibly on her mind. If she could only have him arrested, tarred and feathered, or put to grief in some way, what satisfaction it would be!

Aunty Green's words came back to her too: "Don't you think we're sort of accountable like for our ways? The Lord's ways are very patient and long-suffering with us; don't you think we ought to try to be the same to our fellow-men?" Miss Bascom had never suffered more in all her life than she did that day.

Once in the evening she took up a book, and these were the first words her eyes rested on: "We represent Christ in this world; people cannot see Him, and they must look at us to see a little of what He is like. Whatever great work we may do for Christ, if we fail to live out His life of patience and forbearance, we fail in an essential part of our duty as Christians. 'The servant of the Lord must be . . . gentle,'" — she put the book down as though it were a hot coal.

"I've been a miserable, wretched failure," she sobbed out in the middle of the night. "What was I thinking of to follow my own sinful, wicked ways, and suppose I was following Christ? A miserable, wretched failure! Yes, that's it; but if the Lord will forgive and help me, I'll be different hereafter."

"Deacon," said Sam some time after that, "I ain't sure but I'll have to brace up and be a little more industrious. I sort of feel as if my underpinning had been knocked out from under me. I'd been resting solid on Miss Delia there, but she's gone back on me. She had a few words with me not long since, and I shall have to take back all I've said about her. She ain't perfect by no manner of means yet; but I tell you, religion, when it's the genuine article, does do wonders!"

HEARTH SONG.

Before the hearth I dream of many things.
The red-eyed embers glow, dull down, expire;
An evanescent life in each, that brings
Sad omens for the Life that men desire.
Will it not end in ashes, like the fire?

Not death is here, but change! Each spark that gleams
Is pent-up sunlight, and the back-log's tune
Repeats the music of the woods and streams.
Bend low and listen; it is Nature's rune,
Singing of summer, chanting soft of June.

— RICHARD BURTON, in *Independent.*

FRAMING AND HANGING PICTURES.

A FRAME should never be more striking than the picture. It should accent the picture and yet in itself be unobtrusive. It should soften the lines of the wall around the picture and focus the eye upon it. Oil paintings should be framed in gold, silver or bronze. A frame of white and gold is best for a water-color, while engravings and etchings look best in frames of natural wood, either polished or varnished, but never gilded. Photographs can be framed in natural wood or modest flat gilt or bronze frames, according to the subject and the tone of the picture. Soft gray or cream-tinted mats are the best for pictures in general, throwing the picture back from the glass and softening the effect, but tinted mats of other shades may occasionally be used. A dark blue mat when the picture is blue in tone, or a wine-colored, or rarely a silvered or gilded one, may be very effective, but should only be used cautiously. The frame for an oil painting should never be flat, but always thicker at the outer edge, to throw the picture back and increase the perspective in which it is best seen and harmonize it with the walls. Sometimes an oil is of modest coloring and low tone and is most effectively framed in dark crimson or dull blue velvet, the pile of the velvet softening the picture yet imparting a luminous and rich effect, which the glitter of a golden frame almost wholly absorbs to itself.

Water colors are very often harmoniously framed in tints which carry out the delicate prevailing color in themselves, especially in landscapes and marines. The mat can often be the palest tint of cream, pink, buff, atmospheric gray or sea green, while the frame itself may repeat the tint, with delicate lines of gold, or be made of simple white and gilt molding. . .

A word may be said in regard to hanging pictures. They should be hung so that the centre of the picture will not be more than five feet and a few inches from the floor. This is the average height of a woman and enables one sitting to see a picture with the eyes naturally and slightly raised, while one standing has his vision directly opposite the heart of the picture. Very large pictures may be hung a trifle higher, but the same general proportion must be observed. A picture at such a height may be hung nearly flat against the wall, but in hanging a picture over a tall piece of furniture or another picture select one of vigorous outline and bold execution and tip it forward several inches from the wall. Very small pictures should be hung low and are best treated in groups of three or four. Sometimes such small pieces are more decorative than artistic and their brilliant coloring is then seen best over a large, sober etching or photograph. A small picture that is at the same time fine in its details and execution should be placed on a little easel on table, mantel or shelf, where its artistic daintiness can be seen at once.

In choosing a large picture for an easel to "break up" a bare corner or awkward space do not select a single figure-piece or a bold, strong landscape. The position on the easel throws the picture into greater prominence than those on the wall and, by contrast, the picture itself should have a finer and more detailed subject. A fine landscape or a group of small, fine figures invites attention and bears well the scrutiny which placing it on an easel gives it. — AGNES B. ORMSBEE, in "The House Comfortable."

Bits of Fun.

—— "She is very distant in her manner." "Distant! Why, her disposition is so freezing that she is constantly taking cold from it."

—— "Oh, dear!" sighed a little girl, "I've only got a thousand of my million postage stamps. I guess I shall leave them to my ancestors to finish."

—— *Diner:* "Waiter, how long will my omelet be?" *Waiter:* "I can't tell exactly, sir; but they average about nine inches."

—— *The Stranger:* "I wish to submit for application a few verses I just dashed off." *The Editor:* "What's the subject?" *The Stranger:* "'My Heart's Passionate Pants.'" *The Editor:* "My friend, this is not a second-hand clothing store. Take your heart's garments elsewhere."

—— "How do you understand the phrase, an 'impressionist picture'?" asked the country cousin of the city cynic, as they stood in the art gallery. "Why, an 'impressionist picture' is one that leaves on your mind the impression that it is a picture of a cow, until you look at the catalogue, and read that it is a picture of a water spaniel."

—— He didn't quite come up to her standard, and she refused his escort to the picnic. He said: "Why, you're as full of airs as a hand-organ, today." "May be I am," she tossed . "Anyhow, I don't go with a crank!"

—— THE PROOF-READER'S POEM. — After an unusually busy day these pathetic lines were found pencilled on the blotter on the proof-reader's desk: —

Proofs to the right of him,
Proofs to the left of him,
Proofs all around him rattled and thundered;
But he sat in his chair
With a confident air,
And marked where the miserable compo had blundered.

Little Folks.

SAND HOUSES.

"KATIE, my dear," said Mrs. Campbell, pausing in her rapid journey through the dining-room, "I wish you would dust this room and put it in order, and then set the table for lunch. Ann has more work than she can manage this morning."

Katie turned from the window, where she was idly gazing at the passers-by, and there was a decided frown on her pretty face.

"O mamma," she said, in a voice that might almost be called fretful, "can't Ada do that? I do so hate to dust, and set tables; and I wanted to pick up some of those lovely autumn leaves this morning."

"Perhaps Ada dislikes such work, too," said her mother, gravely.

"O well, mamma, that is different! Ada don't mind things; she is always saying, 'Let me do that.' I think she likes working about the house, and I just hate it."

"I think she likes to be helpful," said Mrs Campbell, and if Katie had been noticing, she could have seen that her mother's face was grave.

Just then the door opened, and a pleasant-faced little girl looked in. "Aunt Kate," she said, "shall I dust this room for Ann? She says she is behind time this morning, and I have my work all done."

"Thank you, Ada. I shall be very glad to have you take the dining-room in charge. I was just speaking to Katie about it. I suppose your room work is done, my daughter."

Katie's cheeks grew a little redder. "No, mamma, not yet," she said, looking down on the carpet; "I am going to attend to it as soon as I gather some of these lovely leaves."

"I wish you to do it *now*," said Mrs. Campbell, firmly. "I am surprised at you, Katie." Then she turned and left the room.

Katie slammed the book she held in her hand on the table near her, and spoke pettishly: —

"Mamma is so fussy. I wish she didn't always want things done just when I don't want to do them. What difference does it make whether my bed is made now or in half an hour from now? O Ada, I found a lovely verse in this book to recite at our next meeting; it is just right for a consecration meeting; let me read it to you."

"Not now," said Ada, pleasantly, "I can't take it in so well when I am flying around; and besides, Aunt Kate said, you know, that she wanted you to go right away."

"Oh, if you don't want to hear it, you needn't," said Katie in a pet; and she, too, left the room.

Half an hour afterwards Mr. Campbell came to his study door and called to Katie as she wandered among the fallen leaves, hunting for brilliant ones: —

"Daughter, did you mail the letter that I gave you this morning?"

"Not yet, papa, but I'm going to in a few minutes."

"Going to?" repeated her father, sternly. "Do you know what time it is? The mail has been closed for one hour at least."

"Oh, dear!" said Katie, "I didn't think it was ten o'clock yet. I'm real sorry, papa."

"So am I," said Mr. Campbell, "the letter was very important; if I had trusted it to Ada, this would not have happened."

"Katie," called her mother — and Katie drew a long sigh, and said, "Oh, dear! I always have to be called when I am having a nice time. Mamma, what do you want?"

"I want an errand done at the corner store. Tell Mr. Jenkins I have decided to take the rest of that butter, and would like to have him send it up at once; and you must make haste, Katie, as there is danger that it may be sold."

"Mamma, couldn't Ada do that? I am not dressed well enough to go down town."

"No," said Mrs. Campbell, "Ada cannot; she is helping me in other ways, and has been all the morning. Are you ever willing to do things when you are asked, Katie?"

"Why, mamma, I think that is real unkind. I only said I would have to wait to change my dress and shoes. These old things won't do to wear down town."

"They will do very well," said Mrs. Campbell, "you need make no change whatever, and I wish you to go at once."

The door was closed, and Katie dropped in a vexed heap on the leaves. "Mamma doesn't care how I look," she said, kicking the leaves about; "I do think I have the meanest time. I would like to see how that Elsie would act if she had as many interruptions as I have. It is easy enough for a girl in a book to be sweet and lovely, but if she just had to live one day of my life, she would find out some things that I guess she doesn't know. I wonder what became of Elsie at last. I meant to finish that book this morning, and here I have got to poke down street instead. I mean to run and get it. I can read as I walk along."

Upstairs she ran, found the book, found her place, and sat down on the top stair to read, to wait until her mother passed through the hall, so she could ask her if she wanted anything else.

The next thing she heard was Ada's voice in the kitchen, "He says he did not get word from you, Aunt Kate, and he is very sorry, but he sold the butter not five minutes ago."

"Is it possible?" said Mrs. Campbell. "Where is Katie?"

Katie, on the top stair, closed her book with a bang, just as the bell rang for twelve.

"For pity's sake!" she said, "if it isn't noon! I must have sat here for more than an hour. I got so interested in this book, I couldn't help it. I think Elsie is just a splendid girl; I could be as good as she if I had half a chance, but oh, dear! that mean old butter had to go and get sold, and now there will be no end of a fuss. I promised mamma I would go right away, and I'm sure I meant to. I was just waiting for her to come into the hall."

The next day was Sunday. In the afternoon Katie and her cousin Ada went to the consecration meeting of the Junior Endeavor Society.

"I don't see why you don't pick out something nice to recite," Katie was saying. "I'd be ashamed to repeat just a common little Bible verse. My selection is lovely; and it is new, too; I don't believe anybody has ever recited it."

"My verse is to live by," said Ada. "It is short and I knew it before; but I like it."

You could not have wished for a sweeter sound than Katie Campbell's voice as she rose in answer to her name and recited: —

"Cleanse Thou the thoughts of my heart, I implore,
Help me Thy light to reflect more and more;
Daily in loving obedience to grow, —
Wash me, and I shall be whiter than snow."

The words could be distinctly heard in every corner of the large room, and more than one grown person who had come to visit the society turned to look at and admire the sweet-voiced girl.

Following this, Ada Campbell's verse sounded, to some, like what Katie had called it, "a common little Bible verse;" it was only, "Whatsoever He saith unto you, do it."

"What a sweet little girl Katie Campbell is!" said some of the visitors as they walked homeward. "How charmingly she recited that verse; and one could see that she meant it with her whole heart. She is certainly a great contrast to her cousin Ada."

Yes, she was. None of them knew how great was the contrast between them. I cannot, however, help remembering that there is One who knew all about it. I imagine Him speaking to some of His angels about those two little girls. What if He should say of Ada, "She hath done what she could?" And of Katie, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven?"

Do you know? I am afraid Katie is building a house upon the sand. — PANSY, in *Golden Rule.*

The Sunday School.

FIRST QUARTER. LESSON V.
Sunday, January 29.
Zech. 4: 1-10.

REV. W. O. HOLWAY, U. S. N.

THE SPIRIT OF THE LORD.

I. The Lesson Introduced.

1. GOLDEN TEXT: "*Not by might, nor by power, but by my Spirit, saith the Lord of hosts*" (Zech. 4: 6).

2. DATE: About B. C. 519.

3. PLACE: Jerusalem probably.

4. HOME READINGS: *Monday* — Zech. 4: 1-10. *Tuesday* — Ezra 4: 1-6. *Wednesday* — 2 Chron. 20: 5-18. *Thursday* — 2 Chron. 32: 1-8. *Friday* — Isa. 61: 1-6. *Saturday* — Luke 11: 9-13. *Sunday* — Acts 2: 1-11.

II. The Lesson Story.

Entranced by the vision which we studied in our last lesson, the prophet was inclined to linger over-long, when he was aroused by the angel as from a dream and bidden to gaze upon new and striking imagery: A majestic candelabrum of pure and glistening gold stood before him, with an olive tree on either side. On the top of the candlestick was a reservoir, with seven pipes leading down to seven lamps, which shed their brilliance all around. From the trees on either hand golden conduits conducted the olive oil to the reservoir in perpetual flow. Perplexed and astonished at this strange symbol, the prophet inquired of the angel its meaning; and learned that the vision was not for him, but for the encouragement of Zerubbabel. The latter was to be assured that as his hands had laid the foundation stones of the new Temple, his hands, in spite of all obstacles, should finish it. True, the beginnings had been feeble, and many were inclined to "despise the day of small things," but the structure should surely rise. Every mountain of difficulty should be leveled that reared itself in opposition to this glorious result; and he should bring forth the head-stone to crown the finished work amid jubilant cries from the congregated people of "Grace, grace unto it!" Not by human might or power would the difficulties vanish, but by the omnipotent Spirit of Jehovah.

"And who were represented by the olive trees, whose unceasing ministrations kept the reservoir always at the full and the lamps ever burning?" These, was the reply, "are the two anointed ones that stand by the Lord of the whole earth" — the anointed priest and leader, Jeshua and Zerubbabel, who are "the planting of the Lord and glorious," who stand as the anointed ministers and *channels* of His grace; by whose devotion and faithfulness the candlestick (symbolizing the Temple or the church) stands as a light to the world.

III. The Lesson Explained.

1. **The angel that talked with me.** — Throughout this series of visions a special angelic messenger appears to have been sent to the prophet to act as interpreter; this messenger is not to be identified with "the angel of the Lord," previously mentioned. **Waked me** — roused him from prolonged contemplation of the preceding vision, or from "the stupor of astonishment" at the wonderful promises given.

2. **I have looked** — R. V., "I have seen." **A candlestick** — symbolizing the Temple, or the Jewish church, as the forces of spiritual light in the midst of the darkness of heathenism. Similar imagery is used in the New Testament, particularly in Rev. 1: 20, where the seven candlesticks are declared to be the seven churches. **All of gold** — intimating the excellence and purity of the doctrines and precepts of the church. **Bowl upon the top of it** — reservoir for the oil. **Seven lamps thereon** — fashioned, probably, after the pattern of the candlestick in the Tabernacle in general appearance, and yet differing from that in some respects (see Exod. 25: 31-37). **Seven pipes to the seven lamps** (R. V., "seven pipes to each of the lamps"). — Literally "seven and seven pipes," or "seven pipes apiece." The revisers, in adopting the literal rendering, would make forty-nine pipes in all.

The Church is a golden light-bearer, and therefore at once precious and luminous. All the true and pure light the ancient world enjoyed streamed out from the candlestick which God set up in His chosen people (Chambers).

3, 4, 5. **Two olive trees.** — The candlestick was flanked on either side by olive trees, which (see verse 12) were connected with the reservoir by golden pipes, and thus constituted a living well of oil for the supply of the lamps. The trees thus became the means, or vehicle, for feeding the lamps, and are emblematic of the supply of grace to the church through the appointed channels. **What are these?** — referring to the different objects that composed the vision. **My lord** — recognizing the superior dignity and wisdom of the angel (Rev. 22: 8). **Knowest thou not what these be?** — The angel postpones a direct answer in order to make his reply the more impressive.

6. **The word of the Lord unto Zerubbabel.** — It may properly be inferred that this Jewish prince and leader was plunged into despondency by reason of the greatness of the work committed to his charge, the magnitude of its difficulties, the strength of the opposition organized against him, and the inadequacy of his resources. **Not by might . . . but by my Spirit.** — "As if it said, 'No Cyrus and no Hercules can accomplish it'" (*Sunday School Times*). This oft-quoted text contains the very secret of all true religious effectiveness. It needed to be taught to Zerubbabel, for he seems to have carried forward the work thus far by the force of his own will and to have yielded finally to depression. At this disheartening moment he was taught the relation between human and Divine working, the inadequacy of the former, the adequacy of the latter; and the necessity of faith in the omnipotent power of God. No truth should be more deeply ingrained in all our plans of usefulness than that which this text teaches. "Christian souls and religious institutions correspond to the lamps and to the machinery which supplies them; but the living fountain of oil is of the Lord alone by His Spirit. This is the precious doctrine of the New Testament as well as of the Old. Paul loved to say, 'Men may labor, God alone giveth the increase'" (Cowles).

As that candlestick gave forth its light, in silent, ceaseless splendor, unfed and untended by human agencies, so the work in which he was engaged, of restoring the material temple and setting the golden candlestick in its place again and so preparing the way, first for the Jewish church, and then for the Christian church, which that candlestick symbolized (Rev. 1: 20), to shine in the world, should be accomplished not by human resources, but by the Spirit of God (Cambridge Bible).

7. **Who art thou, O great mountain?** — a vivid figure of the colossal difficulties which rose mountain high before Zerubbabel in his effort to rebuild the Temple. **Thou shalt become a plain** — or, put into the form of a command: "Into a plain!" "The 'mountain' of Samaritan opposition proved after all 'a plain' when the decree of Darius authorized the completion of the Temple and compelled even its enemies to give assistance to it (Ezra 5: 6)" (Hurlbut). **Bring forth the head-stone** — the top-stone, indicating completeness. **With shoutings, Grace, grace, unto it.** — The joyful people shall invoke benedictions on it.

It has been well said that "it is a great deal better to have the faith that shall remove mountains, than to keep an expensive corps of engineers to tunnel them." The Lord is ready to cast any mountain into the sea when it stands in the way of His children's duty; if only He is confidently asked to do so. He is doing that very thing continually. Whether it be a mountain of temptation, of opposition, of poverty, of ignorance, of sickness, of sorrow; whatever its nature may be, it shall become a plain to him who is a loving, trustful follower of Jesus, and who needs to pass that way (H. C. Trumbull).

8, 9. **His hands shall finish it.** — There is no imagery here. The prediction is clear and unmistakable. **Shalt know that the Lord hath sent me.** — God's word, and God's glory, and God's prophet, would all be vindicated by the completion of the Temple.

10. **Who hath despised the day of small things?** — The resources of the Jews were at their minimum; the contempt of their enemies at its maximum. The surrounding tribes despised "the feeble beginnings" of an altar erected by a mere handful of returned exiles on the site of Solomon's proud Temple, amid the ruins of a city which as yet had no walls to protect it. But they in time learned the lesson which all such "despisers" learn, that however discouraging the beginnings of a religious enterprise, its success is certain with the co-operation of the Divine Spirit. **They shall rejoice . . . with those seven** (R. V., "even these seven"). — It is "these seven" that shall see "the plummet in the hand of Zerubbabel," and "shall rejoice;" and "these seven" are defined to be "the eyes of the Lord; they run to and fro throughout the whole earth." The words remind us of the expression in the preceding chapter: "Upon one stone are seven eyes." Says Farrar: "The seven eyes have looked on the day of small things, and shall see with joy the achievement in which they end." Dr. Cowles comments: "Let the disheartened dismiss their despondency when they see the plumb line in the hands of Zerubbabel for laying out this Temple work; and especially when they consider that the perfect eye of the All-seeing One is upon him, and that His universal, almighty agency guarantees the execution of this work." The number seven is used in the Scriptures nearly 400 times; it indicates perfectness.

IV. The Lesson Illustrated.

1. Pipes are of service only when they are in connection with a source of supply. The best plumbing in the world, with draw-pipes and faucets in every room in the house, wouldn't enable you to secure a single glass of water for a thirsty child unless the connection was made with the street mains, which in their turn were connected with the reservoir (H. C. Trumbull).

2. Then I saw in my dream that the Interpreter took Christian by the hand, and led him to a place where there was a fire burning against a wall, and one standing by it always casting much water upon it to quench it; yet did the fire burn brighter and hotter. Then said Christian, "What means this?" The Interpreter answered, "This fire is the work of grace in the heart. He that casts water upon it to extinguish and put it out is the Devil. But in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that." So he had him about to the back side of the wall, where he saw a man with a vessel of oil in his hand, which he did also continually cast (but secretly) into the fire. Then said Christian, "What means this?" The Interpreter answered, "This is Christ who continually with the oil of His grace maintains the work begun in the heart" (Pilgrim's Progress).

3. Nature's powers are inexhaustible by any use we can make of them. The rivers flow from the ocean into which again they flow, and keep the source full. The scientific doctrine of the conservation of forces shows those forces to be inexhaustible. For instance, there is practically no limit to the amount of electricity that may be generated. "Some years ago it was necessary to remove a very dangerous bed of rocks under the East River at New York. A long tunnel was dug under the rocks; gunpowder and other explosives were placed all through and connected by wires with an electrical machine. When the appointed time arrived, at the command of her father, the superintendent of the work, a little girl touched a brass knob in the machine, fired the mine, and the rocks were scattered and destroyed. She knew nothing of electricity, only with faith she obeyed her father, and the work was done. So every child can have the help and power of the Spirit for every difficulty and temptation, if with faith in their Heavenly Father, and His promises, they ask and seek, for they shall receive and find" (A. G. Tyng) (Peloubet).

Superannuation Fund of Australian Methodism.

Rev. Edward Best (brother of Rev. E. S. Best, of the New England Conference), of New Zealand, a distinguished Wesleyan minister of the Australian Methodist body, gives the following facts concerning the Superannuation Fund of Australian Methodism: —

"All ministers who have passed the duties and examinations of their four years' probation, and have been ordained to the full work, are expected to become members of the 'Aged and Worn-out Ministers' Annuitant Society,' by subscribing six guineas ($30) annually. The benefits of this arrangement are so great that our brethren are only too glad to avail themselves of the privilege, though frequently involving them in some measure of rigid economy and pinch.

"Our circuits, in whose service these brethren spend their youth, strength and lives, willingly recognize their moral obligation to assist in providing in some measure for their probable affliction and declining life, and pay annually to this fund nine guineas ($45) for each minister employed in their service. This united fund is placed under the management of an equal number of elected ministers and lay gentlemen of known experience, who have hitherto by their wise and successful investments been able to secure a large annual income to this society.

"When a brother, by affliction or other cause, is prematurely laid aside, he receives an allowance beyond what he could ordinarily claim. But the regular allowance is regulated by the number of years he has traveled and the amount paid into the funds, so that a minister who had been twenty-five years in the regular service would receive about one hundred pounds (about $500) per annum; and should he continue for forty-four years in the service, he would have the comfortable allowance of two hundred pounds (about $1,000) for the rest of life. The allowance of the widow is about two-thirds the claim of her husband."

MICHIGAN LETTER.

N'IMPORTE.

METHODISM in this peninsular State has been pursuing her even and onward way since last I wrote the HERALD.

The State Revival Band has been at work with several pastors, and in many cases with excellent results. The band has taken a new departure and has drawn largely on the regular pastors for a few days of help from each. The largest meeting, probably, in the State, in charge of the band, has been held at St. Joseph, where there has been a revival of quite large dimensions.

The famous Canadian evangelists, Crossley and Hunter, have recently closed a series of revival meetings held in Jefferson Avenue Church, Saginaw. The meetings aroused deep religious interest in the city, and resulted in a large number of conversions. Some prominent business men were converted and have joined the Jefferson Avenue and other churches of Saginaw. Evangelist J. H. Weber has also been working in the State. His work at Howell stirred up the town in a way it had never known before, and people were convicted, converted and mad. Mr. Weber seems to be a success in stirring up the devil's wrath, but often those who get the maddest are afterwards converted.

* *

Bishop Ninde has come, and is settled in his "episcopal residence," bought for him in Detroit. Last week he was "received." It could not all be done in one night, so the welcome went on for half a week until everybody had said, "We're glad you've come, and since you are come and well come, we give you welcome." The first night it was a general greeting, in Central Church, Detroit. Welcome words were spoken by the Presbyterian Dr. Carson, for the Michigan Protestant churches; and he did it gracefully. It was about the best speech of the evening. Following were addresses by ex-Senator Palmer, representing the State; Rev. W. I. Cogshall, for Michigan Conference; Hon. H. M. Loud, for Michigan laymen; Dr. L. R. Fiske, for Detroit Conference. Bishop Ninde followed in a most happy speech, after which the great congregation marched around in front of the altar and "shook hands all over one by one" with the Bishop and his family. On the next night the Epworth Leagues took it up, principally voiced in greeting by Dr. J. F. Berry. On the third night was the city's special occasion, and the Congregationalists, Presbyterians, Baptists and Methodists of Detroit all united in one harmonious strain of welcome, voiced by Dr. W. H. Davis, Dr. W. Radcliff, Dr. Z. Grenell, and Dr. C. T. Allen, for these churches respectively. The three-days' welcome was fitly closed by a social in the chapel of Central Church. And so our Bishop has been received, and he is making himself one among us, preaching in our pulpits and dedicating churches. The Bishop is no respecter of churches, but goes as willingly to the humblest as to the large and wealthy; and so long as he remains among us, Michigan people may expect to see a live bishop occasionally.

* *

Central Church, in which the reception was held, has lately been renovated, the chapel enlarged, and the whole interior beautified. The total cost was $42,000, all of which was subscribed on the day of re-opening.

Since my last letter Cass Avenue Church in Detroit has been dedicated — a fine structure worthy of the city and the thriving congregation whose popular pastor is Dr. C. T. Allen, now in his fourth year there.

Asbury Church, in Saginaw, has also been dedicated by Bishop Ninde, who goes to the far north not many days hence to dedicate a new church at Calumet.

* *

Death has been at work among us also. In Michigan Conference two members have fallen — one, Rev. Jas. Roberts from the superannuated ranks, and the other, Rev. I. R. A. Wightman, presiding elder of Albion District. Mr. Wightman died very suddenly. He was in bed but a few hours, and his family had no thought that he was near to death until the moment of his departure had come.

Rev. Dr. John Graham, of Grand Rapids, has been appointed by Bishop Fowler to the vacancy on the district. Dr. Graham has held a supernumerary relation for the past two years and over, and now resumes work again.

* *

The trustees of Albion College recently held their semi-annual meeting, and adjourned to meet again in about one month, at which time they expect to let the contract for the building of the new Science Hall. It was intended to let the contract at the recent meeting, but a clause in the title was discovered prohibiting the erection of buildings below a certain point on the campus, and as the site chosen was on the prohibited ground, the surprised trustees adjourned to meditate, and if possible find means to overcome the prohibition. The college students are now on their vacation. Rumor whispers that one of the professors, also on his vacation, is to lay aside his bachelor's degree on his trip to his Eastern home, and return to Albion a married man.

Jan. 2, 1893.

The Conferences.

EAST MAINE CONFERENCE.

Bucksport District.

Robbinston and *Perry*. — Favorable reports come from this place, where Rev. B. W. Russell is pastor. One has been received in full and one on probation. His third quarterly conference report shows that he is required to conduct seven services — mostly preaching — and to ride, on an average, seventy-five miles per week. This, in connection with teaching a district school, demands considerable energy and perseverance.

Eastport. — Bro. C. L. Haskell and his people are to be congratulated. Since camp-meeting the church edifice has been beautifully painted on the outside; the windows, which were badly injured by the hail-storm last spring, repaired; the furnaces overhauled, and some other improvements made, amounting in all to $222.58. The League furnished $219.88 of this sum. A young man of promise was recently converted in the Sunday evening League meeting. Eighty volumes have been added to the Sunday-school library. Bro. Haskell, the efficient pastor, is esteemed by his people, as was shown by the very liberal sum of money, with other valuable and useful presents, received from the Christmas tree. Watch-night services were held. Pastors Ford and Colburn, of the Congregational and Christian churches, assisted Bro. Haskell.

Pembroke. — The presiding elder was greeted with large congregations here at the third quarterly meeting. Two were baptized, 3 received into full membership, and 1 on probation. Bro. Young, the pastor, is an aggressive workman and means to succeed, if possible, in everything he touches. The outlook for Methodism in this town is now quite hopeful.

Edmunds. — Everything is fairly booming here under the persistent labors of Pastor Belcher. Since my last communication the town has become all ablaze with revival fire. Many souls are being won to Christ. Bro. Belcher and his excellent wife were recently remembered with a valuable donation consisting of a new overcoat and fur cap for him, and a handsome album and other choice things for Sister Belcher.

Lubec. — Since our last report we have learned that one entered the way of life and the church was greatly quickened as the result of the extra meetings under the labors of Rev. Z. B. Grass. Bro. Grass is expected to return in the early part of January or February. Rev. J. H. Barker, M. D., is pastor.

West Lubec. — Bro. A. J. Jones, of Cutler, who supplies this part of the town, is well liked. He is a devoted worker and richly deserves success. Some omens of a spiritual awakening encourage the pastor's heart.

Machias. — One backslider was recently resurrected. Bro. Wright, the energetic pastor, is cheerful and happy; but any man can be happy who has such a good people and such a splendid congregation.

Bucksport. — Through the earnest pleading of the pastor, Rev. E. H. Boynton, a new scheme for Christmas anniversary was inaugurated. A cantata was given on Monday evening, Dec. 26, to a crowded house. It was a success. There was a Christmas tree added for the Sunday school children. The Epworth League was of much help in the entertainment. The pastor and family were well remembered with Christmas gifts. Watch-night services were held and the Week of Prayer observed. A "church reunion" is being arranged. Services will be held afternoon and evening, with preaching by former pastors. Opportunity at these meetings will be given to each member to speak a few words. Great interest is manifested and a good time anticipated. Bro. Boynton is growing in the esteem of the people. Bucksport District Western Ministerial Association meets here Feb. 20-22.

South Orrington. — Bro. W. A. McGraw and his good wife are happy over the result of Christmas. A new fur coat and many other substantial tokens of the good-will of this people were received.

Orland. — Rev. T. S. Ross was also well remembered at Christmas. He is up and doing and is pushing the battle of the Lord with zeal and determination. He is encouraged with many tokens of God's presence.

East Machias. — Five were received into the church in full since our last report. The prospects for a large ingathering for God and heaven are bright. Pray for Bro. Glidden!

Millbridge. — Protracted meetings are being held in the chapel at the east side. A very beautiful edifice for the worship of God was dedicated here a short time ago as a Christian Church. Rev. J. F. Leathers, the pastor, becoming dissatisfied with the creed of that denomination, was received, with his wife, into the Methodist Episcopal Church, by Rev. G. E. Edgett. The church edifice was transferred to the Methodist Episcopal Church and a large class formed, including in its membership Rev. Bro. Leathers and wife. This will form a part of the Millbridge circuit, and give strength and courage to Methodism in this town. At the first revival meeting five requested prayers. The meetings are growing in interest. A good feeling prevails. Bro. Edgett, the energetic pastor, is praying and working for a revival that will stir the town and electrify the church with pentecostal power. Miss Treworgy is rendering valuable assistance. Bro. Edgett has worked under great embarrassment, but the cloud is lifting. Valuable and useful Christmas presents were received by the pastor and wife.

Bucksport. — Since our former communication the ladies have presented Bro. Boynton, the pastor, with a pleasing token of appreciation — a purse of $26 with which to purchase a new overcoat. Bro. D. B. Dow, Bro. Boynton's predecessor, fared similarly. Demonstrations of this kind are very gratifying, and greatly encourage the weary itinerant. It is not the gift as much as the good-will behind the gift that so strengthens the heart of the minister.

From what we can gather, we judge that the battle has begun all along the line, and the Lord of hosts is leading on the columns to a glorious victory on the district.

Hearty congratulations are extended to "ye editor and wife," who for a quarter of a century have enjoyed the sweets of wedded life. Every minister on Bucksport District will join in wishing them many years of peace on earth. CREAMER.

West Tremont. — It is not often that we have the pleasure of hearing in class meeting a testimony from one who has lived four-score years; but at *Centre*, one appointment of West Tremont, we have the pleasure of hearing Mrs. Ann H. Robbins (formerly Miss Ann H. Billings) testify to the goodness of God. Sister Robbins is now in her 89th year. At seventeen years of age she experienced religion. In 1826 she was united in marriage with Benj. Robbins, who for long years before his death in 1876 was leader of the class-meeting at Centre, and though dead, a fragrance lingers around his name. Shortly after her marriage Sister Robbins united with the church. Considering her advanced years, she enjoys excellent health, and can still see to knit and sew without the aid of glasses. Her kind and loving manner wins the esteem of all who meet her. H. WARMAN.

Bangor District.

Houlton. — A home camp-meeting, with nine preachers participating, was indeed a rich feast to our church here, and on Jan. 15 Rev. H. C. McBride will begin a series of revival services which, we trust, will result in a mighty revival. The new pews have been received and are in place. They are all that can be desired for beauty and comfort. The interior finishing is going on, and the church will soon be completed — a thing of beauty and a joy to Methodism. This society has greatly prospered on all lines during Bro. Frohock's administration. This is one of the most desirable appointments in the Conference. On their fifteenth marriage anniversary, Nov. 29, the pastor and wife were delightfully remembered by their appreciative people, and were the recipients of many handsome and valuable presents.

Hodgdon and *Linneus.* — Bro. Newbert ministers to an appreciative people. Large congregations greet him at both appointments. Some have recently been converted. On Christmas evening, when the thermometer stood 20 below, his Linneus friends collared and cuffed him and warmed his back; still he did not retaliate, for how could they do otherwise in presenting him with a fine fur coat? Sister Newbert was also remembered with a purse of money.

Monticello. — Bro. Luce is having a prosperous year; nine have been converted and eight received on probation.

Fort Fairfield. — Bro. Barss, formerly a member of the "Beulah Praying-band" of St. John, N. B., is supplying this field. He is working hard, has good congregations and expects victory.

Easton and *South Presque Isle.* — With his accustomed zeal and devotion to his work, Bro. Pearson finds ample room for the full employment of all his powers in this large field. A goodly number have united with the church, and the interest has been on the increase for some time.

Limestone. — Bro. Smith is closing up his fourth year on this charge. He took this field with neither church organization nor church property, and with but a handful of people who attended service; but he faithfully toiled on in his quiet way until we now have a beautiful church, quite a respectable church membership, a good Sunday-school, and large congregations at the preaching services; while the whole moral atmosphere of the town has been clarified. This change is wonderfully perceptible.

Moro and *Smyrna.* — Bro. Lilley seems to be an exception to the rule that "a prophet is not without honor, save in his own country;" for he is closing his second year as pastor in his own town. The Christmas tree at Smyrna produced a fur coat and cap for the preacher, the people fearing that their "Lilley" might get chilled unless protected through the cold winter.

Patten. — A steady growth has characterized the church during the pastorate of Bro. Banghart. We have a fine class of young people in the League and Sunday-school.

Vanceboro. — This town is in an embarrassed condition financially on account of the burning of the mills last year, which have not been rebuilt. More than twenty families have moved from the town to seek employment elsewhere, and the two churches in the place feel the pressure of hard times. The Congregational Church, which formerly had preaching every Sabbath, has now a supply only once a month; but we are hoping to pull through the year. Bro. Siprelle has some courage left, and is earnestly working for the salvation of the people.

East Corinth. — At the recent Freedmen's Aid meeting in Bangor, Maine, Dr. Hamilton pressed into service Mrs. Cora Knight Clifford, who was unexpectedly present. Her remarks upon her nine years' experience in our Southern work, among both the blacks and the whites, were very interesting and instructive. Mrs. Clifford is efficient and popular in her new position as preceptress and teacher of Latin in the East Corinth Academy. She is also of much service to the Methodist Church in this place.

Brookton and *Topsfield.* — There has been considerable interest manifested on this charge during the summer and fall months, but in the winter season the men are nearly all in the woods with their teams and but few people can get out to service in this sparsely-settled country. Bro. Grass is engaged in evangelistic work at present, helping the brethren in revival meetings.

Forest City. — Bro. Arey is pleasantly located in his little city by the lake. He is able to preach every Sabbath morning, attend the Sunday-school, teach his class, and sometimes is able to lecture in the evening.

Danforth and *Weston.* — Bro. Towle and wife are highly appreciated by their people, and the work on the charge is progressing finely. Several have recently been converted. This is fast becoming one of our most desirable village appointments. CONANT.

We have several times during the past two years read the offers made by one of our large advertising patrons, the Larkin Soap Mfg. Co., who have been before the public a long time, and who have established an enviable reputation for their liberality and fair dealing with their patrons.

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I feel well and am well. All who know me marvel to see me so well." D. M. JORDAN.

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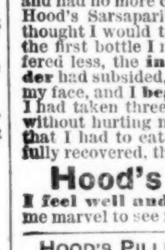

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Review of the Week.

Tuesday, January 10.

— Congressman Andrew's bill, proposing to top the purchase of silver, passes the committee of the House.

— The New Jersey Central compelled to withdraw from the Reading combine.

— More corruption unearthed in Quebec; judges to be impeached.

— The People's Five Year Benefit order to be wound up.

— Electoral colleges cast their votes for President and Vice President.

— The shipping interests in Europe greatly depressed; 500,000 men out of employment.

— Chief Wade, of the State police, issues orders that photographers must close their shops on Sundays.

— Commissioner Raum now estimates the pension deficiency at $13,000,000.

Wednesday, January 11.

— Death of Gen. B. F. Butler at Washington, of heart failure, at the age of 75.

— The French Chamber opens; the ministry resign; Charles de Lesseps makes frightful revelations of corruption; M. Ribot makes a new cabinet, with De Freycinet and Loubet left out.

— Fierce fire in this city on Summer and Federal Streets; four large blocks burned; loss, nearly $2,000,000; one person killed, several injured.

— Further damage by the breaking of the Ohio River ice gorge.

— A monster petition sent to Congress for the repeal of the Chinese exclusion act.

— Three leading silk mills form a syndicate to control production of silk.

— Princess Marie of Edinburgh married to Ferdinand, the crown prince of Roumania.

— Mrs. Harriet Beecher Stowe reaches her 81st year.

— Hon. E. C. Thayer, of Keene, N. H., offers $20,000 for the erection of a Public Library building at Uxbridge.

— A great coal combine to control all mines in the Maritime Provinces.

— Death of U. S. Senator J. E. Kenna of West Virginia.

— Both Populists and Republicans organize a House of Representatives in Kansas.

— The Senate passes a quarantine measure.

Thursday January 12

— Damaging disclosures in the Panama case; M. Eiffel admits a breach of trust to the extent of 16,000,000 francs.

— Gen. Hawley, of Connecticut, renominated as senator.

— A receiver ordered for the Central Railroad of New Jersey.

— Twenty-four miners lose their lives by an explosion in Colorado.

— Public wedding of Salvationists in Tremont Temple.

— The Connecticut River road refuses to ratify the lease of the line to the Boston & Maine.

— The village of Chateaugay, N. Y., almost destroyed by fire; loss, $200,000.

— Williams College rounds out its hundredth year.

Friday, January 13.

— The Governor of Kansas sends a message to the Populist speaker of the House of Representatives; an uproar ensues; the Republicans to take their case to court.

— The arguments for and against Sunday closing of the Fair continued at Washington.

— Evidence produced showing that Homestead non-union men were poisoned with arsenic.

— Cushing Academy, Ashburnham, burned; loss, $160,000.

— The French Chamber gives a vote of confidence in the ministry.

— Many harbors almost ice-bound by the cold snap.

— A spinning mill in Japan burned, with the loss of 125 lives.

— Five New York police officials charged with permitting opium joints and gambling dens in their districts.

— Argentine rebels in Corrientes lay down their arms.

— Chancellor Caprivi makes an alarming speech to the German Reichstag committee in order to make the Army bill acceptable.

Saturday, January 14.

— Another anti-foreign riot in Ichang, China.

— Nearly 2,000 lives lost by the burning of a temple near Canton.

— Only one new case of typhus in New York; 37 deaths out of 128 cases since Dec. 1.

— The emigrants from German ports to this country in 1892 numbered 108,820.

— The Senate continues discussion of the Anti-Option bill.

— Much perishable freight lost by the stalling of trains on Western roads by the snow.

— Death of Henry S. Codman, chief of the landscape department of the World's Fair.

— A bequest of $90,000 by the late W. F. Weld for a new Law School professorship.

— The political tangle in Kansas continues; the Senate recognizes the Populist House.

Monday January 16.

— Mgr. Satolli appointed permanent papal legate to this country with full powers.

— Death of Horace Smith, formerly of the Smith & Wesson arms company.

— The cold in the West more severe than in any winter for several years.

— Mr. Blaine continues to hold his own; no alarm of immediate death now felt.

— Fifty persons killed by a dynamite explosion on the Congo railroad, in Africa.

— Dr. Edward Clark, of the Church of the Puritans, New York city, renounces allegiance to the Presbyterian Assembly.

— The Saar strike in Germany ended.

— Good skating in Boston harbor.

— Burning of Medford's oldest church — the First Unitarian.

— The New Old South Church in this city, in sending to the American Board its contribution of $6,000, protests against its management and treatment of candidates.

THE CONFERENCES.

[Continued from Page 5.]

held. On Sunday afternoon he preached the sermon at the dedication of the Swedish Methodist Church.

Allston. — The pastor, Rev. C. H. Hanaford, has received a unanimous call to return for the second year. Union services with the Baptist Church are being held, and good religious interest is manifested.

Newton Centre. — A revival is in progress. Over 20 have already been converted. Extra services will be continued another week. The pastor, Rev. E. H. Hughes, is conducting the meetings alone. The congregations are largely increased.

Cochituate. — The pastor, Rev. J. Candlin, and wife were presented at Christmas with an elegant silver service. The missionary collection will fully reach the apportionment, and the church is in excellent condition.

North Boston District.

Hubbardston. — About seventeen of the young people were converted in the special services held by the Christian Crusaders in November. Of these 3 have removed, 12 have been received on probation, 5 were baptized on New Year's day, and others are to follow. The Epworth League and Lend-a-hand Society are doing good work. A new furnace has been put into the vestry costing $124, and the small vestry is being fitted up for the Epworth League. Several new converts make the young people's prayer-meetings very interesting.

Charlestown, Monument Square. — There is an extensive and blessed, though quiet, revival in progress. Sixty have professed conversion, among them many young men. The pastor, Rev. George W. Mansfield, has no assistance in the work except the strong and hearty support of the church.

Marlboro. — Rev. J. L. Munroe, a singing evangelist, is holding special meetings with the pastor, Rev. A. M. Osgood, with good success. Recently $400 was raised to cancel all the current expenses.

Lowell, Highlands. — A new steam-heating apparatus has been put in, the vestry has been remodeled and refinished, and seventy new chairs put into the League room. There are conversions nearly every Sabbath. On a recent Sunday Rev. Dr. J. W. Hamilton took the Freedmen's Aid collection and nearly trebled the contribution from this church. Rev. Charles Tilton, pastor.

Lowell, Central. — Rev. Hugh Montgomery has just closed a series of five Sunday evening sermons on the difference between Romanism and Protestantism. The result has been excellent, many Catholics having attended.

Lynn District.

East Boston Bethel. — Mayor Brock, of New Bedford, a member of the County Street M. E. Church, gave a fine Gospel address on Sunday evening.

Winthrop. — The W. F. M. S. has established a scholarship at Foochow, calling it the Anna Townsend Winthrop scholarship. Special meetings have been held, with several conversions and additions to the church. All departments of the church are in a prosperous condition.

Lawrence, Parker St. — Revival services are being held, with Mrs. Macfarlan, of Manchester, N. H., assisting. Already 14 have been converted and several backsliders reclaimed. Several have obtained purity of heart. Rev. H. Matthews, pastor.

Marblehead — The fourth quarterly conference extended a unanimous invitation to the pastor, Rev. W. A. Thurston, to return for the third year. The presiding elder, Rev. Dr. J. O Knowles, preached to a packed congregation in Lyceum Hall on Sunday last.

Bradford — Rev. Wm. P. Ray conducted meetings during the Week of Prayer. Altar services such as only Bro. Ray can lead, have been the order of the meetings. The power of God has been signally felt. A sweet and powerful tide of salvation is rolling over the place. The good work continues, and the interest increases. Rev. C. H. Stackpole, pastor. B.

Springfield District.

Bondsville. — Rev. J. A. Day, pastor. Services were held during the Week of Prayer. On Jan. 8 the pastor began a series of twelve sermons, illustrated with Long's pulpit paintings. These are given every night of the week. With each evening the audiences are good and the interest manifestly deepens. Three have started in the Christian life already. The pastor was remembered at Christmas with a sum of money and a new purse to carry it in; Mrs. Day also received a sum of money.

Holyoke Highlands. — On descending from the pulpit Christmas Sunday morning, one of the brethren of the church presented his pastor, Bro. Kingsley, with a gold watch. Special services are now being held with good results.

State St. — The work in this church is being pushed valiantly by the pastor, Rev. W. H. Meredith, and his people. Its central location gives it some peculiar advantages which no other of our churches possess. The pastor is now in the midst of a course of practical sermons on "The Christian Life." The topics are: "The Secret Christian," "The Imperfect Christian," "The Growing Christian," and "The Perfect Christian." These are the topics for the morning sermons, while for the four Sunday evenings of the month the topic is, "How to Become a Christian." C. A. L.

Trinity. — Rev. Wallace MacMullen, the pastor, writes: "B. H. Coxe, the Sunday-school evangelist, with whose work many of our Boston churches are familiar, has been with us at Trinity during the past two weeks. I wish to record my heartiest commendation of his work. Its net results can be reported later. His zeal is a constant quality, keeping him faithful in his wearying toil even in the most severe weather and in spite of discouraging rebuffs. He is systematic in his efforts and wise in his plans. It is this kind of work which should be made prominent in every 'Forward Movement' in any city. The problem of reaching the masses cannot be solved without it. But Bro. Coxe is not ubiquitous, neither is he divisible. He is wanted in many places; he is needed in many more. Why can he not be multiplied? His methods should be taught and perpetuated. There should be multitudes of young men in our church ready to offer themselves for this work. There will come a time when such a paid worker will be a permanent factor in the life of our larger churches, holding the office of Sunday school superintendent, and so relieving our overworked business men."

N. E. SOUTHERN CONFERENCE.

Norwich District.

Mystic. — It is a happy and successful year with this church. The congregations and the Sunday school are considerably larger than for some years past. The gains of the last pastorate have gone right on into the present one. The pastor is known in labors abundant, not only in the church, but also in the vital interests of the community. The membership of the church consists of a loyal and appreciative people. The pastor and family were most generously remembered at Thanksgiving and Christmas. Without a "pounding," among the gifts were two 15-lb. turkeys, a pair of chickens, $15 worth of groceries, besides apples, celery, etc., an envelope containing $10, another with $5, and a check for $100 — all these, together with personal gifts to each of the four in the pastor's family. Improvement of the heating apparatus has been made at the church — cost about $100 — and a new church carpet and pipe organ are being provided for as soon to-be equipments. There is only one thing we fear — large rivalry for this pulpit on account of "the loaves and fishes." The present favored brother is Rev. Howard E. Cooke. The spiritual interest is exceptionally good.

Westerly. — The revival in this church continues with increasing power and blessing. Special services are announced for afternoon and evening throughout the month of January, conducted by the pastor, Rev. J. T. Docking. Four persons were received by letter, and 6 joined on probation at the last communion.

Quarryville. — Miss Lydia Richardson, a returned missionary from Alaska, has been assisting the pastor, Rev. C. B. Bromley, in revival meetings, with good results. Some twenty persons sought the Lord, and the work is still going on. The pastor has recently baptized 5 and received 12 on probation. Brother Perry Keeney, an honored Christian and an official member of this church, has gone home to his reward at the advanced age of 80 years.

Moodus. — Rev. W. C. Newell, pastor. This appreciative people remembered the pastor at Christmas with the very appropriate gift of a life-sized portrait of his father, Rev. F. C. Newell, who was pastor of this church in 1883-'84. It is a fine piece of work, mounted on a handsome easel, and was greatly appreciated by the overjoyed recipient. Three persons have recently joined on probation.

Thompsonville. — The pastor, Rev. J. Hollingshead, received 2 persons by letter, 3 from probation, and 7 on probation, Jan. 1. It was a good day in Zion, and the outlook is encouraging.

Staffordville. — Rev. H. D Adams, pastor. This church has recently been enlarged and beautified at a cost of over $300, which would have reached $500 but for material and labor contributed. An addition built on to the rear end of the church for the accommodation of the choir; walls and ceilings painted and tastefully trimmed with gilt moldings; pews painted and grained; new lamps with Rochester burners; new chairs for choir and pulpit, and a new carpet on the floor — all paid for — make a most inviting and attractive audience-room. At the re-opening Rev E. M. Anthony, of Jewett City, a former pastor, preached in the morning, and Rev. C. E. Harris, D. D., in the afternoon. In the evening a historical service was held, in which the members took an active part. Large congregations, a good Sunday-school, and a healthy condition of things financially and spiritually, make glad the hearts of pastor and people. A new barn has recently been erected on the parsonage premises, which is also paid for. SCRIPTUM.

Providence District.

Providence Preachers' Meeting. — On Jan. 9, Rev. P. M. Vinton, of Pawtucket, was the essayist. He presented an able and interesting paper on Renan. Rev. B. W. Hutchinson, president of the West Virginia Conference Seminary, was present, and on invitation gave a brief address in relation to his work.

Warren. — A change in the time of services has recently been made: Preaching at 10.30 followed by Sunday-school, and also a sermon in the evening, is what Pastor E. F. Jones reports. The Week of Prayer was observed, the attendance being good and the meetings interesting. Notwithstanding deaths of prominent members have been frequent in the church, the interest in all lines of church work is excellent, especially in the large numbers of young people who attend the services.

Methodist Tabernacle at Olneyville. — Such is the name of what was the Harris Avenue Church, of Providence. The first service in their new quarters (Dyer Opera House) took place on Sunday, Jan. 8. No special services had been arranged for the day. The pastor, Rev. J. A. Rood, preached an excellent sermon, as was reported by one who listened. The congregation was large. The outlook for this new enterprise is very encouraging, as the location is all that could be desired.

Trinity. — The subjects of the Sunday evening preaching service of the pastor, Rev. R L Greene, D. D., are at present in the interest of moral reform: Jan. 8, "The Moral Strain upon Young Men in Modern City Life;" Jan. 15, "Stoning the Harlot;" Jan. 22, "The Modern Society Girl;" Jan. 29, "Lepers in Society." This course will be followed by another upon "Malarious Literature," "The Gambling Craze," "The Burdens of Poverty," "The Working Girls."

Social Reform. — The third public meeting in the interest of social reform in Providence was held in the Y. M. C. A. Hall on Wednesday evening, Jan. 11. Rev. R. L Greene, D. D., chairman of the committee of nine to nominate a permanent committee of one hundred, reported that they had secured the names of one hundred persons who had consented to act, but it was thought that it would be better not to announce the names, as publicity might be a hindrance to them in their work. The report of the committee was adopted, after which Mrs. Whittemore, of New York, made the address of the evening upon "Mission Work" — an address replete with thrilling incidents. MELIOR.

New Bedford District.

Truro. — The Steeple Workers' Band — whose purpose is indicated by the name — are succeeding. By a recent sale the amount in the treasury is swelled to more than half the estimated cost of tower and vestibule. The work will not be commenced until the whole sum necessary is obtained. The Sunday-school is in a very flourishing condition. Frequently every one at the morning service remains for Sunday-school. The church members sustain the school loyally, three fourths of them being members.

Nantucket. — The Sunday evening devotional meetings of the Epworth League crowd the large vestry. Several conversions are reported.

At *East Falmouth* Rev. H. G. Budd, pastor, the year is passing pleasantly. Some conversions are reported here also.

Sagamore reports a good interest and some conversions.

Bridgewater. — This church is enjoying a good degree of prosperity under the leadership of Rev. L E. Lovejoy, of the Boston School of Theology. Nine persons have recently been received on probation, and 3 have united with this church by certificate. A very hopeful spirit prevails. The King's Daughters have sent a barrel of clothing to Bro. Benoit, which he is using helpfully in his work among the French of Fall River.

French Mission. — At a watch-night service at the French Mission, Fall River, Rev. H. E. Benoit baptized a young man — a recent convert from Romanism.

Taunton, First Church. — January 1, 5 were received from probation and 1 by letter.

Middleboro. — Twenty have been received on probation of late. Rev. C. S. Davis, brother of the pastor, assisted during the Week of Prayer, preaching three powerful sermons. One evening a mother and two children arose for prayers. More conversions are expected. Some ten or fifteen have recently joined the Epworth League. A sub-district League convention at this church, Dec. 30, was a pronounced success. Seventy-five delegates were entertained over night, indicating an unusually large outside attendance. The straw works, in which many of our people are employed, and which have been closed several weeks, have resumed operations.

Fall River, Quarry St. Church. — On Jan. 1, 3 were received into full connection. At the morning service, in response to the pastor's invitation, 11 came forward and were received on probation, and 1 more in the evening. Since Conference 16 have united with this church by letter, 18 have been received into full connection, and 28 on probation. I.

First Church, Fall River. — Sunday, Jan. 1, was a red-letter day in this old church. In response to a New Year's letter sent out by the pastor, Rev. W. A. Luce, a large congregation gathered in the afternoon. Six were received by letter, 4 on probation, 2 into full membership, and one was baptized. The communion service which followed was participated in by the largest number seen at the altar for a long time. The service closed with a love feast, which, as one brother said, was "simply grand." Two or three were on their feet at once. *

MAINE CONFERENCE.

Portland District.

Saco observed Christmas uniquely. The Junior League spent some time during several weeks in getting presents for the poorer children of the city, and on Dec. 26 seventy or more children gathered and enjoyed a social hour and took home the fruit of two trees. "It is more blessed to give than to receive" — so these young people have found. This church is passing through a gracious season of revival, and many are being added to the membership. On Sunday, Jan. 9, after raising over $140 for church repairs, the pastor, Rev. G. C. Andrews, received 29 on probation — in one case a father, mother and daughter. There were six new cases during the day. *

Congress Street, Portland. — Watch-night was observed by a delightful service conducted under the auspices of the Portland Local Union of the Y. P. S. C. E. The address of welcome was given by Rev. George D. Lindsay, pastor, who presided. John H. Montgomery conducted a half-hour praise service. Rev. D. B. Randall, D. D., read the Scripture and offered prayer. Stirring and able addresses were delivered by Rev. W. S. Ayers, of the First Baptist Church, Rev. A. H. Wright, of St. Lawrence Street Congregational Church, and T. E. McDonald, general secretary of the Y. M. C. A. At 11 45 the pastor took charge and conducted a very impressive consecration service, the closing moments of the old year being spent by a large number on their knees around the altar and in the front seats. Instead of a Christmas tree for the Sabbath-school a reception was decided upon this season. It was necessarily delayed until Jan. 9, when, in spite of a heavy snowstorm, 350 pupils participated in ice cream and cake. Previous to the serving of the above a delightful entertainment was given by members of the school under the direction of Supt. G. M. Donham. The actual attendance at the Sabbath-school last Sunday was 265. It is confidently expected to bring it up to 300 in the near future. SECUNDUS.

Augusta District.

Green St., Augusta. — On Christmas Sunday in place of the morning sermon, a beautiful service entitled, "The King's Birthday," was rendered under the auspices of the Sunday-school. At the point in the program assigned for an offering the pastor, Rev. Ira G. Ross, after a brief address, proposed that the offering of the day be devoted to the regular church benevolences, the amount contributed being distributed to each *pro rata* on the basis of the official apportionments. In response the people promptly and cheerfully gave in cash or pledges $200. This, with sums previously raised and that will be given later by absentees on that day, ensures the meeting in full of all apportionments, with a surplus for missions. On Jan. 1, 3 were received into full membership from probation, 3 by letter, and 1 on probation. The Epworth League is growing in numbers and efficiency. A Junior League numbering thirty members has recently been organized. *

VERMONT CONFERENCE.

St. Johnsbury District.

At the quarterly meeting services, in charge of Presiding Elder Hamilton, at *Newbury* and *West Newbury*, on Dec. 18, one person rose for prayers in the morning service and thirteen in the afternoon, nine of whom came forward to the altar for prayers in the old style. Several others sought the Lord during the week following.

The problem, "How Shall we Strengthen the Weaker Charges?" is in a fair way of solution on the St. Johnsbury District by a presiding elder who is effectively utilizing the forces that make for strength. While the spiritual interests are ever most prominent, scarcely a service being permitted to close without an earnest and tender appeal — generally successful — to the unsaved, the financial problem is discussed in the quarterly conference with a fertility of suggestion and practical planning that results inevitably in increased financial prosperity and decrease of labor in collecting. Let the pastors study God's plan of sustaining His cause, and by example and precept insist on *tithing* unto the Lord as the only method that God has promulgated for the sustenance of His cause and the extension of His kingdom, and we shall be surprised at the church's increased financial ability to lengthen her cords and strengthen her stakes on all lines of church activity both at home and abroad, as well as at the increase of vital piety that will come to a membership thus sanctifying its every-day work to so pious an end. A.

Boston Social Union.

The Social Union held its regular meeting at Berkeley Hall, Jan. 16, President Floyd presiding. Through the munificent generosity of Hon. E. H. Dunn, the Theological School, one hundred members strong, a band of bright, intelligent, earnest young men, accompanied by Profs. Mitchell and Sheldon, were the guests of the Union. Bro. Dunn has each year testified his interest in the School by welcoming the young men to the social pleasures and the good cheer of the Union. Grace was said by Prof. Sheldon. After a bountiful supper furnished by Seiler, "Down at the Cross" was sung with fine effect. Prayer was offered by Rev. Dr. J. Benson Hamilton. The secretary read the records and reported several names for membership. Bro. C. E. Kimball, of Lynn, read resolutions on the death of Bro. J. A. Duncan.

Bro. E. H. Dunn presented resolutions on the death of Rev. J. H. Twombly, D. D. He prefaced these with glowing words of eulogy on the multiplied phases of the useful and beneficent life just finished. He recalled the history of his long and varied career, and pictured for the benefit of the assembled students the exemplary life of him whose brain and heart suggested the formation of the Union and a myriad other church enterprises. Mr. Dunn said: —

"He was a good minister of our Lord Jesus Christ. There is no work in life in which fitness so largely depends on character as that of the minister. Genius might set her seal on the spoken word, and commonplace truths shine with new lustre; knowledge might strengthen the truth with facts and arguments; imagination might clothe the word with beauty so as to kindle the delight and awaken the emotion of hearers; zeal might bring system and efficiency into every department of ministerial labor; but these, separated from character, do not render one a good minister of Christ.

"Dr. Twombly's character was not marked by any one conspicuous, overshadowing excellence, but by the blending of many, which made his life symmetrical. There was in him the grace of proportion. His life was orderly, systematic, harmonious and balanced. The intellectual did not overtop the moral and emotional. Strength was blended with gentleness; strictness was softened by charity; self-assurance, which is an element in every successful life, was allied with humility; fervor was controlled by sobriety. He was, therefore, not an enthusiast, but an earnest man; he was not a reformer sent to destroy, but a wise builder. He was not isolated from his fellow-man by reason of any great, extraordinary gift, like a high mountain peak standing apart from the lesser hills, but he touched them at many points and walked with them in familiar fellowship, for he had much in common with other men."

The following resolutions were then submitted by Mr. Dunn: —

WHEREAS, in the order of Divine Providence, our friend and honored member of this Union, Rev. Dr. John H. Twombly, has been removed from our midst by the hand of death, and our hearts have been deeply moved thereby; therefore,

Resolved, 1. That in his death this Union has lost a member in whose mind was conceived the formation of this Association, and one who has been devoted to its interests and rejoiced in its success in bringing together members of the branches of the great church we represent, and thus adding strength to the cause of the Master he so dearly loved.

2. That we treasure the memory of his blameless Christian life, his wise counsels, his zeal for the cause of Christ, his great love and devotion to the church of his choice, his lively interest in the welfare of the young and in the education of young men, and his labors in all the benevolent, social and religious agencies of his day to promote the happiness and welfare of his fellow-beings. He was a man of true and honest purpose, of pure mind, of sound judgment, faithful in matters of trust, an earnest Christian worker, and an ardent lover of Methodism, and as such this Union gladly bears this testimony.

3. That we deeply sympathize with the wife and children who have been called to part with their chief earthly counselor and support, and that we earnestly beseech the Father in heaven to grant them the consolation they so much need, and which He alone can give.

4 That a copy of these resolutions be sent to the family of the deceased; that they be published in ZION'S HERALD, and entered upon the records of this Union.

Mr. Dunn's words fell upon attentive ears and responsive and sympathetic hearts.

The president extended words of welcome to the students.

The speaker of the evening was Rev. Geo. A. Crawford, D. D., who spoke upon "China and the Chinese." It is perhaps needless to add that while the lecture was replete with information, it coruscated with wit and flashed with eloquent periods. The audience absorbed the lecture with avidity, and indicated a desire for more.

Rev. Charles Tilton submitted a petition to the Legislature for certain temperance legislation. W. P. A.

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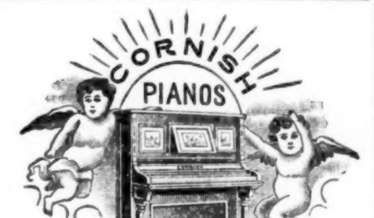
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